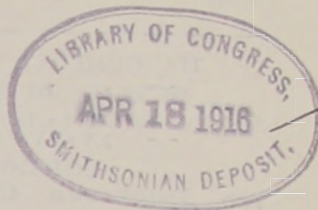


Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,838.—Vol. XXXVI. [Registered as] SATURDAY, APRIL 1, 1916. [a Newspaper.] PRICE TWOPENCE.
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Light:

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"LIGHT! MORE LIGHT!"—Goethe.

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SATURDAY, APRIL 1, 1916.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Critics of modern Christianity have occasionally speculated on the treatment that its Founder would experience if he came into the world of to-day, living and teaching as he lived and taught in Galilee two thousand years ago. Mrs. Lynn Lynton, we believe, suggestively worked out the idea in "Joshua Davidson," but not, it appears, with any great success. It is very difficult to recast imaginatively the circumstances of a whole life or even a part of it by transferring a character from the ancient world to the world of to-day. Plato, Demosthenes, and Julius Caesar, for instance—can we picture them in the unlovely male costumes of this prosaic age and determine just how they would react on their surroundings, and to what extent they would be conditioned by a modern environment? Would they be respectively a University professor, a political orator and a victorious general? Only one thing is certain—they would all make their mark upon the time by virtue of their mental and spiritual capacity, but it might be in quite different ways from those by which they stamped their records on the ancient world. Take, for example, the extent to which the facilities for writing and the invention of the Printing Press have changed the whole face of intellectual life in the meantime. All would doubtless have availed themselves fully of this fact. Nevertheless the same spirit would be at work in each case; the differences would only be in externals and methods of expression.

Mr. "McArthur" made a brief excursion into this line of thought in his recent address on "Psychic Science in Parliament." But it was tremendously important, a caustic reflection on the spirit of the age and in no sense a matter of merely dramatic imagination. The passage appears in the printed report of his address, but it is worth repeating here:—

I want to put the case as strongly and yet as reverently as I can. Therefore let me say this: If Jesus Christ in human form were to revisit the earth and were to re-enact that marvellous evocation of psychic power which we know as the Transfiguration, he could be successfully prosecuted under the Witchcraft Act and the Vagrant Act. The plea that he was the Son of God and overwhelming proof that the phenomena were genuine would not save him from being fined or sent to prison.

Could there be a more bitter satire on modern conditions? One can leave out of our account the possibility of the great Teacher being haled before a justice on other charges, such, for instance, as "conduct calculated to provoke a breach of the peace," "being without visible means of subsistence," and so forth. Mr. "McArthur" has lighted on a vital

issue. It is consoling to think, however, that Jesus would not even to-day be without many faithful followers, especially in these times of spiritual awakening.

* * *

The Journal of the American Society for Psychical Research is always good reading. The February issue, which has just reached us, contains the concluding portion of an article on Psychic Photography, by the Rev. Charles Hall Cook, the first part of which, with reproductions of some of the photographs, occupied the whole of the preceding issue of the Journal. Mr. Cook conducted a large number of successful experiments under the strictest test conditions. Even so the editor, Dr. Hyslop, with the true caution of the trained researcher, does not print them as "conclusively evidential." "It is not," he remarks, "the primary object of this Journal to be a final arbiter as to evidence." There is much to be said for the process of setting down results and leaving the reader to draw his own conclusions. But the "mental phenomena" by which some of the experiments were supplemented and confirmed are decidedly impressive. When (as in the remarkable case of the "Flora Loudon" picture described in the article) a photograph is obtained and recognised not only as to the face, but as to the articles of personal adornment shown, and when evidential messages bearing on identity, clairvoyant descriptions, and other allied phenomena all centring about the subject of the photograph are obtained through different mediums, it is difficult to refrain from the term "conclusively evidential."

* * *

Dr. Hyslop, who is now so well known as one of the leading exponents of Psychical Research in America, reveals in his treatment of the subject in the Journal of the American Society not only a keen scientific spirit, but much vigorous common-sense and decisiveness. We do not regard it as a fault in his methods that he shows little sympathy with what may be called the poetry of the subject—its ideal, intuitional or transcendental sides. Indeed, Science can have very little to do with the intuitions beyond certifying to the value of any results to which they may lead when those results come within its purview. But when we bring these canons of the "higher criticism" to bear on some of the cases they are to us immeasurably strengthened. Thus in the Flora Loudon case to which we have referred, with its phenomena of portraiture, personal messages, visions, direct voice manifestations, flower scents, &c., there is a human appeal—a dramatic harmony and appropriateness—that transcends all the simply mechanical proofs. In legal phraseology the case seems to be taken out of Common Law into a Court of Equity, where its psychology is allowed free expression. This is a question with which Mr. A. J. Balfour, who is one of the English Fellows of the Society, would perhaps be profitably occupied if his energies were not absorbed in the stormy politics of the time. His metaphysical genius would find ample scope in the purely mental side of psychical research.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, APRIL 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT CHEDO MIYATOVICH

ENTITLED

"SPIRITUALISM IN THE BALKANS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding lecture of the season in the Salon will be given on May 11th by the Rev. Arthur Chambers, his subject being "Our Self After Death, as Declared and Demonstrated by the Christ."

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 4th, Mrs. Mary Davies will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, April 6th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the ninth of his series of lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, April 7th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, April 7th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

WATER DIVINING AT SUVLA BAY.

A remarkable feat in water-finding is reported to have been performed at Suva Bay last August by a member of the 3rd Australian Light Horse, Sapper Stephen Kelley, who is now in London suffering from wounds. An expert who had been instructed to find water had reported that there was none to be found, and the scarcity had become such that the troops were down to their last few pints when Brigadier-General Hughes recalled Sapper Kelley's reputation in Australia as a water-diviner, and sent for him. Within a fortnight Kelley had located thirty-two springs from which, when wells had been sunk, a plentiful and regular supply was obtained. Instead of the customary hazel twig, Kelley used a copper band taken from a dead shell. He gets the best results with copper wire, with copper bands on his hands, though he is able to find water with his hands alone. It will be remembered that we gave a similar case of water-finding at Gallipoli in *LIGHT* of October 9th last, and some comments on the subject by Sir William Barrett two weeks later.

CLAIRVOYANCE PROVED BY PHOTOGRAPHY.

The Rev. C. L. Tweedale, whose account of a remarkable psychic photograph was dealt with in our issue of last week, has kindly sent us fresh prints of the picture. But on consulting some of the best firms of photo-engravers and electrotypers we learn that the photograph cannot be reproduced so as to show the "psychic extra" plainly without artificially heightening the latter—"faking," as one of the experts frankly called it—and this is out of the question so far as *LIGHT* is concerned. We therefore retain the picture for inspection by callers at this office.

The following is the joint affidavit made by Mr. Tweedale, his wife and son in connection with the matter.

In the matter of a remarkable photograph produced at Weston Vicarage, near Otley, in the county of York.

We, Charles Lakeman Tweedale, of Weston Vicarage, Otley, in the county of York, clerk in holy orders; Margaret Eleanor Tweedale, the wife of Charles Lakeman Tweedale, and Herschel Burnett Tweedale, the son of Charles Lakeman Tweedale, both of Weston Vicarage aforesaid, jointly and severally make oath and say as follows:—

1. Firstly, I, the said Margaret Eleanor Tweedale, for myself say that on the 20th December, 1915, about one-thirty in the afternoon, my husband, my son and myself were at lunch in the morning-room when suddenly I saw the apparition of a man, with a full head of hair and a beard, standing on the left-hand side of my son, and in close proximity to the piano in the said room. I immediately cried out to my husband and my son that the figure was so standing. I directed their attention to the figure, but they could not see it. My husband hastily left the room and brought in his camera and took a photograph of the position where I still saw the semblance of a man. I produce the exhibit marked A, which is a true copy of the negative taken by my husband, showing the figure of the bearded man.

2. Secondly, I, the said Charles Lakeman Tweedale, for myself say that on the 20th December, 1915, I was present in the morning-room of Weston Vicarage along with my wife and son Herschel, and that my wife drew my attention to a figure which she saw in the room standing by my son's side, and although I could not distinguish it, I immediately brought in my camera and took a photograph of the position where my wife still adhered that she saw the figure. The photograph marked as the exhibit A is a true copy of the resulting negative. I swear that the negative, which I personally developed, was in no way tampered with, nor did the plate leave my possession until it was developed.

3. Thirdly, I, Herschel Burnett Tweedale, for myself say that I was present in the morning-room at Weston Vicarage aforesaid on the 20th December, 1915, about 1.30 p.m., when my mother suddenly drew my father's and my attention to the figure of a man which she saw standing on my left-hand side. Along with my father I was unable to see the figure which my mother said she saw. My father immediately left the room and brought in his camera and exposed a plate on the position occupied by the figure, as seen by my mother. The exhibit marked A is a true copy of the resulting negative. No other person was present in the room during the time the picture was taken, except our three selves.

CHARLES LAKEMAN TWEEDALE.

MARGARET E. TWEEDALE.

HERSCHEL B. TWEEDALE.

Sworn before me, JOSEPH WILSON, a Commissioner to Administer Oaths in the Supreme Court of Judicature in England.

A copy of the photograph signed by the three witnesses and the solicitor is attached to the affidavit and is the one alluded to as "the exhibit marked A."

Mr. Tweedale makes the following further statements:—

My wife described the man as a little man, and said that the top of his head appeared to be about on a level with my son's shoulder. She saw the figure move slightly during the time I was fetching the camera. My wife and son continued sitting at the table during the exposure. The photograph shows my son seated, in addition to the figure of the man.

The plate was developed almost immediately after the exposure was made and did not go out of my possession meanwhile.

The plate was taken from a new box of quarter plates and had not been previously exposed. No person of similar

appearance has ever been photographed by me, or has ever entered Weston Vicarage during the time I have lived in it. Neither I, nor my wife, nor my son recognise the figure shown in the photo. The camera is in perfect order and no "extra" image shows up on plates that had been exposed in it shortly before, nor on plates exposed in it shortly after this remarkable photograph was taken, conclusively proving that the figure is not formed by a "pinhole." No picture of a similar figure hangs on the walls nor do we possess one. None of us were thinking of such a figure at the time of its apparition. The ground being thus thoroughly cleared we are faced with the fact that my wife clairvoyantly saw the figure of a man with a good head of hair and a beard, which figure neither I nor my son could see. On a camera being brought and a sensitive plate exposed on the spot where the figure is seen by the clairvoyant a photograph showing a man with abundant hair and a flowing beard is obtained, which photograph is recognised by my wife—the clairvoyant—as being like the man she saw. The camera is an optical and mechanical apparatus, which is devoid of imagination and cannot be hallucinated. Thus the reality of the clairvoyant vision is photographically and scientifically proved. And now for the last and not the least significant fact. The figure of the man in the photo *completely hides that part of the piano which lies behind him*, conclusively proving that the man had a definite objectivity although invisible to the normal vision of myself and my son. The affidavit and the original negative are open to inspection.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXXV.—THE CHARACTERISTICS OF PSYCHIC FORCE (B).

For the first half-hour or so after the opening of the séance I have found it advisable that the members of the circle should clasp hands in chain order, *i.e.*, the hands of each person should be held by the hands of the persons on either side of him. After the expiration of that time it is usually immaterial whether hands are kept clasped or whether each sitter places his hands on his knees. I say that this is *usually* the case, but it is not always so. It is only true when the séance has been a good one with phenomena occurring plentifully. If phenomena have been weak the unclasping of hands and the placing of them on the knees is usually fatal to further manifestations unless the chain order is resumed.

All this points to the fact that at a normally good séance the sitting, generally speaking, may be divided into two parts, a part which is more or less unstable where the operators are chiefly engaged in preparatory work, and a part where psychic affairs have reached a state of equilibrium. I have often watched the two processes—the stage of preliminary operations and the stage of balance.

To my mind the two processes suggest physical analogies which are helpful. Let us think of a large tank situated well above the ground level, which has to be filled with water from the ground by means of several varieties of steam pumps. The sitters may be likened to the steam pumps, and their various psychic capacities and conditions may be considered to resemble various classes and designs in the pumps. The filling of the water tank is equivalent to producing a region of psychic pressure in the neighbourhood of the medium. I find that the psychic tank takes about half an hour to fill at my circle. Very seldom is it completely filled; when it is we have a wonderful phenomenal sitting. At séances where the accumulated amount of psychic energy is small—where the tank is only a quarter filled, say—the psychic pumps have to be kept more or less continually going. The spasmodic jerking seen in the bodies of the sitters is in effect the visible working of the psychic pumps.

Let us suppose that the séance is a good one, and that it is possible for the members of the circle to place hands on knees and thus become physically isolated from one another. In that case the stage of psychic equilibrium has been reached—the psychic tank has been filled—and a reservoir of psychic energy has been accumulated in the neighbourhood of the

medium, or within the body of the medium, from which the operators can draw to produce phenomena.

Now, what kind of potential energy is it? Is it chemical, pressure, electrical, heat energy, or indeed some form quite unknown to us? Personally—and now the reader must remember I am in the region of hypothesis, though of hypothesis derived from a considerable amount of observation—I am inclined to think it is a form of chemical energy, a form of chemical energy associated with the human nervous system. The opportunities for research here are unlimited. At any rate, I think there can be little doubt that this psychic energy is associated with particles of matter. For instance, a cold wind is often apparent at the commencement of a séance—a cold wind which disappears after a time. I think it probable that this cold effect is due to material evaporation from the bodies of the sitters; not to a large or even appreciable amount of evaporation, but nevertheless to the evaporation of definite particles of matter. The reservoir of psychic energy accumulated presumably near the medium does not appreciably affect her weight. I have weighed her before the séance and then again when the séance has been in operation for an hour or so, with psychic equilibrium well established, but I found *no appreciable difference in the two results*. In fact, it would appear that the accumulated psychic energy is only associated with a small and perhaps an inappreciable amount of matter. For all that, of course, it may have considerable magnitude.

In order that we may form some kind of mental picture of what occurs to medium and sitters, I offer the following hypothesis. It is very imperfect, but may be useful in the meantime in default of anything better:—

Sitters clasp hands. Spasmodic jerking occurs. A cold wind is sometimes felt in the wrists and hands. After half an hour or so the jerking ceases or becomes much less pronounced.

Interpretation: Operators are acting on brains of sitters and thence on their nervous systems. Small particles—it may even be molecules—are driven off the nervous system, out through the bodies of the sitters at wrists, hands, fingers, or elsewhere. These small particles, now free, have a considerable amount of latent energy inherent in them, an energy which can react on any human nervous system with which they come into contact. This stream of energised particles flows round the circle, probably partly through the bodies of the sitters and probably partly on the periphery of their bodies. The stream, by gradual augmentation from the sitters, reaches the medium at a high degree of "tension," energises her, receives increment from her, traverses the circle again, and so on. Finally, when the "tension" is sufficiently great, the circulating process ceases and the energised particles collect on or are attached to the nervous system of the medium, who has henceforth a reservoir from which to draw. The operators having now a good supply of the right kind of energy at their disposal, *viz.*, nerve energy, can act upon the body of the medium, who is so constituted that gross matter from her body can, by means of the nervous tension applied to it, be actually temporarily detached from its usual position and projected into the séance room. The great store of nerve energy at the disposal of the operators allows of this gross matter being the vehicle for transmission of forces. It is the material substratum along which psychic forces act.

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And what we have been makes us what we are.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, APRIL 1st, 1916.

Light:

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—*LIGHT* may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and *LIGHT* can be ordered through all Newsagents and Booksellers.

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THE LARGER VIEW.

(SUGGESTED BY MR. "ANGUS McARTHUR'S" RECENT
ADDRESS AT SUFFOLK STREET.)

Spiritualism in its fullest meaning is so inclusive a term that if we are to regard the Universe as a manifestation of Spirit it is clear that nothing can be outside its province. Life, as we have said before in these pages, is not simply an "opposite" to Death. Death is simply an incident in the career of Life; it is a life-process. But the divisions which we mark off in our thoughts about the Universe are necessary to convey definite ideas, and no harm is done by these arbitrary distinctions so long as we remember that the dividing lines are drawn by ourselves and do not exist in reality. Thus it is that our Spiritualism has come to have the limited significance attaching to the idea of a spiritual world and spiritual beings interacting with the physical world and its inhabitants. It is inevitable that the realisation of that idea shall react in innumerable ways on the minds of those who accept it. It will appear in some cases to confirm or to destroy certain opinions and beliefs accordingly as they were previously accepted or rejected by the individuals gaining the revelation. The naturally religious man will receive it as finally substantiating his faith in a Divine order of things; to the Rationalist or the man who has found his religious creed unsatisfying it comes often as a discovery of the falsity of the Churches and the erroneous teachings of its ministers. And as it is very human to delight in attacking the shortcomings of one's fellow-creatures, the discoverers enjoy some crowded hours of glorious life in a cut and thrust combat with "creedalism," "priestcraft," "orthodox theology," and other enemies of mankind.

We saw this in the discussion that followed Mr. "Angus McArthur's" remarkable address at Suffolk-street on the 16th ult., especially when it was suggested by one speaker that the priesthood of a certain Church would not be above enlisting the aid of "black magic" in order to withstand the advance of the great idea underlying Spiritualism! Mr. "McArthur" did well to discountenance this form of attack and to point, as he did in an eloquent passage, to the noble and self-denying lives of thousands of the priests and ministers of the Christian churches—men who live the spiritual life, although refusing to accept Spiritualism in its more definite aspects.

Another speaker suggested that Spiritualism being (as

undoubtedly it is) a menace to the "vested interests" of Theology, would "empty the Churches." Mr. "McArthur" in his reply expressed the opinion that, on the contrary, it would fill them to overflowing; and there is no doubt he was correct. There is, indeed, a great deal to be said for the view that it is the want of Spiritualism that has been one of the causes of the diminished congregations which the clergy have so often lamented. Many of them, as we know, have awakened to this discovery and are proceeding to apply the remedy. It is too often overlooked that the Churches, with their devotional atmosphere and their appeal to the highest religious instincts, supply a deep spiritual need to many thousands. Mr. "McArthur"—who is a man of intellectual distinction, scientist, jurist, and journalist—proclaimed himself to be one of these. And his statement on the point came as a welcome counterblast to the iconoclasm (too often characterised by boorishness) which finds in Spiritualism the natural enemy of the Churches. Mr. "McArthur," as we know, frankly recognises the shortcomings of the Churches in their blind opposition to the intellectual demand of the age—that Faith shall be fortified by Reason. The Universe, infinitely resourceful in supplying all the *real* needs of mankind, has provided for this demand, and the sooner the clergy recognise that if that provision is not utilised by the Churches their congregations will seek it elsewhere—as, indeed, in many instances they *are* doing—the better.

Let us say again—apparently we cannot say it too often—that Spiritualism in its true significance embodies the idea of a spiritual world, of man as a spiritual being and of the possibility of communication between the man in the flesh and the man out of it—a sane and simple body of faith and knowledge. We do not blink the fact that on these fundamentals have been erected some strange and oftentimes fantastic creeds, involving occasionally doctrines that affront the reason and often degenerate into mere silliness. It would be marvellous if it were otherwise. Where is the religion or revelation that has not had to lament the existence of these things? There is even something to be said for the follies and extravagances of undeveloped humanity. Often they fulfil a need, and there is deep wisdom in the remark of the French philosopher, "Ah, believe me, error has its merits." Spiritualism is too great and too dignified a matter to be made subservient to any creed or fad of the individual Spiritualist, and when such a person tells us that Spiritualism is incompatible with church-going, or meat-eating, or patriotism, he is merely talking nonsense. Such things are matters of individual judgment, which none of us have any right to impose upon others. As well say that a man who is not a vegetarian or a pacifist (for example) cannot be a spirit. If Spiritualism ever becomes an organised movement (there is much to be said on both sides of that question), it should rest entirely on its fundamental propositions, for these will unite while the smaller doctrines will only tend to divide. We are always mindful of the fact that many of our friends belong to various communities—religious, political and social. The extent to which their Spiritualism may affect their views in these matters is a question for the individual decision of each of the persons concerned. The attempt to domineer over other minds in these respects is a sin not only against good manners (which is serious enough), but an invasion of the rights of the soul. That is a consideration that applies to many beside those who, being Roman Catholics, Protestants, Dissenters, Socialists, Patriots, or Pacifists, are also Spiritualists.

Spiritualism in its small phenomenal aspects should lead to Spiritualism in its high forms of a truly spiritual

life and vision. Those who can only circle aimlessly about the idea of spirit-intercourse have not mastered their lesson. They are like the social reformer, satirised by George Gissing, who never got beyond the elementary text books of social reform, and remained in later life the same raw revolutionary as when he began. The very checks and defeats that attend all undue seeking after signs and wonders should teach them that our first concern is with the life and the affairs of the life we are now living. True, there are those whose vocation it is to "blaze the trail" from this world to the next. But the only evidences of that vocation are the uses to which the work is put in making this world more habitable for those who are to come after us.

PSYCHIC SCIENCE IN PARLIAMENT.

BY "ANGUS McARTHUR."

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, March 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 102.)

These are very remarkable provisions. You will notice that this statute goes far beyond the former enactment of Elizabeth, especially in its references to persons who "consult, covenant with, entertain, employ, feed, or reward any evil and wicked spirit." The greatest lawyer of the age had no doubt whatever about the literal meaning of the language. Coke (3 Hist., c. 6, page 44) gives us a series of definitions of the classes of persons who dealt with the occult. They enable us to see such people as they appeared to the eyes of an Elizabethan Attorney-General:—

A *conjurer* is he that by the holy and powerfull name of Almighty God invokes and conjures the Devill to consult with him, or to do some act.

A *witch* is a person that hath conference with the Devill, to consult with him, or to do some act.

An *inchanter, incantator*, is he or she qui carminibus aut cantunculis Daemonem adjurat—he or she who adjures the Devil by rhymes or versicles.

After reciting the case of Saul, he goes on to say "therefore it had been a great defect in government if so great an abomination had passed with impunity"—and this, he adds, is the reason why the late statutes were passed. He proceeds to take the more prominent classes of offence and add some explanation of their nature. He says, reciting the words of the statute:—

"1. If any person or persons shall use, practise, or exercise any invocation or conjuration of any evill and wicked spirit.

"Here," says Coke, "the Devill by the holy and powerfull names of Almighty God is invoked, as hath been said, and this invocation or conjuration of a wicked spirit is felony, without any other act or thing, save only the apparition of the spirit.

"2. Or shall consult, covenant with, entertain, employ, feed or reward any evill or wicked spirit, to or for any intent or purpose. . . .

"By this branch," remarks Coke, "if any consult, etc. (howsoever the wicked spirit appeareth and cometh) these actions (here mentioned) with or to that wicked spirit, to or for any intent or purpose, are felony without any other act or thing."

To my mind these words, and the language of the statutes themselves, make it abundantly clear that our forefathers did not regard themselves as legislating against a type of imaginary offences. At a later date, as we shall see, the Legislature changed its attitude, and frankly abandoned all prosecutions for witchcraft, sorcery, enchantment or conjuration. It proceeded to enact penalties against persons *pretending* to exercise these powers. But the Elizabethan and Jacobean statutes

are not drafted in that sense or spirit at all. They treat the offences as real intercourse with spirits. They even go so far as to forbid the entertaining, employing, feeding, or rewarding of any evil and wicked spirits. I cannot bring myself to believe that language so precise as this would have been used if the prohibited acts were purely imaginary. Our Elizabethan forefathers were undoubtedly under the shadow of mediævalism—a retreating shadow if you like, but a shadow nevertheless. Shakespeare's allusions to spirits are redolent of the antique, vague idea that there were persons who could summon them from their obscure and gloomy abodes:—

"I can call spirits from the vasty deep."

I. Hen. IV. iii. 2.

"Now ye familiar spirits that are celled
Out of the powerful regions under earth."

I. Hen. VI. v. 3.

"For, upon my life
This spirit, dumb to us, will speak to him."

Hamlet i. 2.

These passages express the ordinary beliefs with regard to spirits. There must have been something much more definite and real to inspire the specific language of the statutes. In fact, there certainly was an unquestioning and literal belief in the reality of spirit intercourse. Let me take two proofs out of a multitude which could be adduced. The King himself, James VI. of Scotland (our James I.), published in 1597 a work on Daemonology. James actually classifies spirits. According to this eminent authority, some spirits are of high class, and "not to be spoken of idly or foolishly." Others are of inferior grade, and the lowest of all comprise "the damned souls of departed conjurors." Apparently you can speak of these as disrespectfully as you please. James says they had the power to bring fire from heaven, to conjure corn from one field to another, and to raise the wind. Perhaps one may add, in passing, that James's own persistent efforts to raise the wind, in another sense of the words, led to our great Civil War. But an even more vivid illustration is to be found in a contemporary indictment for making a written agreement with a spirit. Let me anticipate your incredulity by saying that this is not a joke or a fake, but an actual text from the Middlesex County Records. Here it is:—

20th April, 19 Charles I. True Bill that at St. Giles's without Cripplegate co. Midd., on the said day, Thomas Browne, late of the said parish, yeoman, by a certain writing dated on the said day of the said year, wickedly, diabolically and feloniously made an agreement with an evil and impious spirit, that he the same Thomas Browne would within ten days after the death of him Thomas Browne give his soul to the said evil and impious spirit, in consideration that the said evil and impious spirit yearly, at the feasts of Pentecost and the Purification of the Blessed Virgin Mary, should pay or cause to be paid to the said Thomas Browne the sum of one thousand pounds of current English money on each of the said feasts for and during the term of the natural life of the same Thomas Browne: And in consideration that the said evil and impious spirit should defend the same Thomas from all perils of body and goods for and during the full term of forty one years, and that the same Thomas should have and marry a woman who should be pleasing to the same Thomas, and that the same Thomas should have and enjoy all health, riches and worldly pleasure for and during the natural life of the same Thomas: And for the performance thereof the same Thomas then and there impiously and blasphemously as an impious apostate promised and vowed to renounce the Lord and Saviour Jesus Christ against the Catholic Christian faith, and to the grave scandal of the Christian religion, and of all pious Christians, and to the great displeasure of God Almighty . . . and against the peace of the said Lord, now King, his crown and dignity, and also against the power of the statute for a case of this kind published and provided.

The Grand Jury of Middlesex found a true Bill, but the case was too much for the Petty Jury, who found Thomas "not guilty."

This was the view of the actuality of spirit intercourse which obtained during the great Civil War, and down to a date now much discussed—1694—the year of the establishment of the Bank of England. Such was Lecky's opinion. The eminent historian thinks that the belief in witchcraft, at all

events, almost disappeared in England among the educated classes after the Revolution of 1688. Three witches were hung at Exeter in 1682. The old ideas were not easily dissipated. Addison—one of the most generous, liberal and enlightened intellects of that generation—evinces a curious hesitation in his references to it. "I believe in general," he says, "that there is and has been such a thing as witchcraft, but at the same time can give no credit to any particular instance of it." The main credit for assisting the spread of saner sentiment belongs to Holt, who at this time occupied the position of Chief Justice. "Eleven poor creatures," says his biographer, Lord Campbell, "were successively tried before him for witchcraft, and the prosecutions were supported by the accustomed evidence of long fasting, vomiting-pins and tenpenny nails, secret teats sucked by imps, devils' marks" and so forth: "but by Holt's good sense and tact in every instance the imposture was detected to the satisfaction of the jury, and there was an acquittal. Finally the Chief Justice directed that a prosecutor, who alleged himself bewitched, should be indicted as an impostor and a cheat. The accuser said the witch had made him fast for a fortnight, and vomit pins meanwhile:—

"Doctor," said Holt to the medical witness, "do you think it possible for a man to fast a fortnight?"

Dr. Hamilton: "I think not, my lord."

Lord Chief Justice: "Can all the devils in hell help a man to fast so long?"

Doctor: "No, my lord, I think not."

Upon this evidence the jury found the accuser guilty. Holt sentenced him to two hours in the pillory at Southwark, the Royal Exchange, and Temple Bar, on three successive days, then to be whipped at the House of Correction, and finally to do six months' hard labour.

This change in public sentiment led to fresh legislation. The Act of James I., with its amazing allusions to the "feeding" and "employing" of spirits, was in its turn repealed by 9 Geo. II., c. 5, which came into force on the 24th of June, 1736. The new Act provided that henceforth no prosecution, suit, or proceeding should be commenced or carried on against any person for witchcraft, sorcery, enchantment or conjuration, or for charging another person with any such offence. As I read the Act, it is an inferential declaration by the Legislature that there are no such things as witchcraft, enchantment, sorceries, charms, and conjurations. It was thought desirable to make this legislative opinion clear, which of course it could not be as long as there remained on the Statute Book enactments expressly and specifically directed against acts of this kind. To hold that there was no such thing as witchcraft, while at the same time perpetuating a law directed against it, was too illogical a policy even for the British Parliament, which in its time has done some very illogical things. The new Act, therefore, repeals the penalties enacted against what were now regarded as impossible offences, but goes on to enact penalties against those who *pretended* to exercise the discredited arts. "For the more effectual preventing and punishing of any *pretences* to such arts or powers," the old penalty of a year's imprisonment, with four standings in the pillory, is provided for any person who *pretends* to "exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration," or who "undertakes to tell fortunes, or pretends, from his or her skill or knowledge in any occult or crafty science, to discover" lost goods.

Then, as now, legal conservatism lagged behind the Legislature and public opinion as a whole. Thirty years after Parliament had declared that all spirit intercourse and witchcraft were impostures one of the greatest of English lawyers, Blackstone, produced the fourth volume of his famous Commentaries. The subject of spirit intercourse necessarily came within his review of our law: but he frankly admits the diffidence with which he approaches the subject. "A sixth species of offences against God and religion," says he, "of which our antient books are full, is a crime of which one knows not well what account to give." He reviews ancient opinion on the subject, and quotes verbatim the statute, 1 Jac. I. c. 12, with regard to "enter-taining, employing, feeding, or rewarding" any evil spirit. "These Acts," he says, "continued in force until lately"—we have seen that they had been repealed in 1736—"to the terror

of all antient females in the Kingdom. Our Legislature, however, has followed the wise example of Louis XIV. and stopped this species of prosecution." With these brief observations he hurries away from a topic of which he was evidently afraid. This statute of George II., known as the Witchcraft Act, is still in force. But as recently as 1905 a defendant in a palmistry case pleaded that he had never heard of the Act. That, of course, was no valid defence. Ignorance of the law excuses no man. Yet as the "Solicitors' Journal" said at the time (Vol. 49, p. 162), the statute was out of print at the King's printers, so that even if the defendant had suspected its existence he could not have discovered its provisions unless he had had access to one of the great law libraries. The legal journal rather aptly compared this obsolete statute to certain other forgotten enactments which are, however, still in force and of full legal effect, such as the provision that agricultural labourers may not play cards except at Christmas, and that the man who elopes with a nun, whatever her age and however complete her consent, shall be imprisoned for three years.

And now, by way of completing our survey, let us scrutinise the very scanty legal precedents on this subject, and see how these ancient Acts have been interpreted by modern judges. The first and perhaps the most famous case is *Lyon v. Home* (6 Eq. 655), in which a widow, aged 75, was induced, by messages purporting to come from her deceased husband, to adopt a medium, the well-known Home, as her son, and to convey to him securities and money worth £30,000, and to settle upon him, subject to her own life interest, the reversion to another £30,000. This was in the sixties of the last century. The late Mr. Henry Matthews, Q.C., for the defendant, Home, argued that the plaintiff had failed to prove any overwhelming undue influence. Unless, said he, the belief in Spiritualism is itself such a badge of fraud as to taint every transaction resting upon it, the case is not within the authorities on the point of undue influence. Vice-Chancellor Giffard decided that the gifts could not be retained. He ordered the plaintiff, however, to pay her own and certain other costs, as the penalty, in his own words, in the course of the judgment (p. 681) for "innumerable misstatements in many important particulars—misstatements on oath so perversely untrue that they have embarrassed the Court to a great degree, and quite discredited her testimony." The learned Vice-Chancellor then went on to some *obiter dicta*—observations by the way—with regard to Spiritualism itself. As they evidence the state of the judicial mind in that regard in the year 1863, I transcribe them. "I know nothing" said the Vice-Chancellor,

"of what is called 'Spiritualism' otherwise than from the evidence before me, nor would it be right that I should advert to it except as portrayed by the evidence. It is not for me to conjecture what may or may not be the effects of a peculiar nervous organisation, or how far that effect may be communicated to others, or how far some things may appear to some minds as supernatural realities, which to ordinary minds and senses are not real. But as regards the manifestations and communications referred to in this cause I have to observe, in the first place, that they were brought about by some means or other after, and in consequence of, the defendant's presence, how, there is no proof to show . . . in the next, that the system, as presented by the evidence, is mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish and the superstitious: and on the other, to assist the projects of the needy and the adventurer; and lastly, that beyond all doubt there is plain law enough and plain sense enough to forbid and prevent the retention of acquisitions such as these by any 'medium' whether with or without a strange gift."

(To be continued.)

A PROPHETIC DREAM.—E. C. B., of Weymouth, writes to tell us of a prophetic dream narrated in a letter received from a lady friend. She dreamt that her maid showed her a photograph she had just received by post, showing a group of about fifteen sailors of whom one was quite dry while the rest were dripping wet, with bits of seaweed clinging to their clothes. The lady related the dream to members of her family the next morning. About three weeks later the maid received the news that a trawler engaged in mine-sweeping (these vessels usually carry a crew of fifteen) had been sunk by a mine, an uncle of hers being the only man saved.

LONDON SPIRITUALIST ALLIANCE, LTD.

ANNUAL GENERAL MEETING.

The thirty-second annual general meeting of the London Spiritualist Alliance (the twentieth since its incorporation under the Companies Act) was held in the rooms of the Alliance at 110, St. Martin's-lane, W.C., on the afternoon of Wednesday, March 22nd, Mr. H. Withall, the acting president, in the chair. There was a fair attendance of members.

Mrs. W. P. Browne, Vice-Admiral Osborne Moore and Mr. "Angus McArthur," retiring members of the Council, who had been nominated for re-election, were, in the absence of other nominations, declared duly elected.

The Chairman, in moving the adoption of the annual report and balance-sheet, alluded to the measures of retrenchment which, without injuring the efficiency of the society's work, it had been found necessary to take during the year. With these and a substantial sum in donations—a quite new but very welcome feature in the balance-sheet—they had succeeded in getting through the year remarkably well.

Mr. "Angus McArthur" seconded the motion, and in doing so expressed his agreement with a remark of the chairman as to the democratic character of the society. Admission to membership did not, as in the case of a political club or a religious body, imply subscription to certain tenets. The only preliminary was a belief in and desire to investigate the relations between this world and the one which interpenetrates it, and there was no attempt to impose on members any other beliefs or to deflect them from those which they already held.

The motion having been carried unanimously some discussion ensued on the business of the society, and the proceedings closed with votes of thanks to the unseen helpers of the Alliance and also to the staff for their valuable services.

The following is a brief summary of the chief points in the report:—

The Council records with satisfaction that the Alliance passed through the year successfully, and, indeed, at the end of it found itself in a position of unimpaired strength although the war represented a sapping of the nation's resources which reacted on every department of its life. The report proceeds to recall the names of the members and friends of the Alliance removed by death during the year (the list is a regrettably long one)—obituary notices of nearly all of these have already appeared in *LIGHT*. Special reference is made to the decease in September of Mrs. Everitt, who "exercised her gifts as one of the greatest mediums of her time for considerably over fifty years, retaining almost to the last her clear mind and bright and vivacious temper." The Council notes that during the war interest in the subject of Spiritualism has naturally grown in depth and extent, and that this interest has been evidenced in scientific and scholastic circles by letters and visits to the Alliance from members of learned societies and scientific bodies. It reports that the various meetings and classes held in the rooms of the Alliance for clairvoyance, psychometry, and lectures on cognate subjects were well attended, and appear to have been highly appreciated, and after a reference to the annual *Conversazione* in October and to the addresses delivered during the year at the Salon of the Royal Society of British Artists, adds:—

"The Council is sensible of the sympathy and support of its many friends, some of whom have shown their interest by service and gifts. It nevertheless relies upon the continued co-operation of all those who appreciate the work of the Alliance, and still more the vast importance in these trying times of that subject which it represents, and to which so many are turning to-day. The year before us promises to be one of ordeal so long as the war continues, and the Council, though hopeful, feels that the interests of the Alliance will need especial care and vigilance until the return of Peace."

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 3RD, 1886.)

ST. GEORGE'S HALL, LANGHAM PLACE, W.—On Monday, April 12th, Mr. J. Burns will give his celebrated Lantern Lecture (100 pictures shown with the oxy-hydrogen lantern), illustrating the "Facts and Phenomena of Spiritualism." There will be shown portraits of mediums and workers; photographs of instances of the power of spirit over matter; spirit writings, drawings and paintings; recognised spirit photographs;

materialised spirit forms, &c., &c. Much incontrovertible testimony will be given in support of the facts.

Mr. Gerald Massey said . . . his testimony might be questioned, because he was said to be a poet, and poets were supposed by some persons to be born incapable of speaking the truth. (Laughter.) It was thirty-five years since he was introduced to a young clairvoyante—an introduction which led to his marrying her. So true was she in her knowledge when in a mesmeric state that she was at one time employed by the medical men at the London and other hospitals to diagnose diseases. On one occasion he remembered when his wife's mother had been ill a week, his wife woke up at seven o'clock in the morning and said she had a message from her mother stating that she was dead. She also said that she had just seen a letter with a black seal, announcing the death, pushed under the door. An hour later in the morning he himself saw such a letter pushed under the door.

—MR. GERALD MASSEY at St. George's Hall.

WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

BY H. A. DALLAS.

Sir Arthur Conan Doyle's interesting article on this subject reminded me of an experience of my own. I suppose most people find even a slight occurrence in connection with themselves more thoroughly convincing than the larger experiences of others. I cannot expect that my little experiences will impress others, but they may be worth mentioning.

I had been staying with a psychically gifted friend in Wiltshire. On my return to London I dreamed one night that she had shown me a sheet of accounts, telling me that they referred to the cost of living in rooms instead of in her own house. It struck me as an odd dream, because neither of us was interested in figures or cared to talk of them to the other. I inquired whether she had been making up her accounts on the day before my dream. She replied that this was the case and that the dream was right in detail, as her object was to discover the difference in the expense between living in rooms and living in her own house. The accounts would not work out straight and they worried her. She added, "Before retiring to rest I took up your photograph and looked at it. I did not know that I brought my worries to you."

How did I know what she had been doing? Did we meet in the night?

On another occasion I dreamed that this friend wanted to tell me something but did not quite like to do so. I noted that her hair looked rough as it might do if she were in bed—I noted this dream in my pocket book on the 16th of August, 1902. I did not ask any question or refer to the matter. On the 18th I received a letter from this friend saying that she had awakened one morning very early and had thought of me, "to shake off the terrible trouble of a dream." She added: "I thought I would tell you of it, as the matter had a curious side . . . perhaps I will yet. Did I reach you?"

My dream was on the 16th, my friend's dream was on the 13th. Was it delayed on the way? or did she actually transmit it at a later date? In a subsequent letter she told me that she had written out the dream to send me, and then had destroyed the sheets.

I evidently was aware of her wish to tell her dream and of her hesitation, and I did not receive what she decided not to send; but in my dream I seemed to be conscious of her condition, and I am disposed to think that this was transmitted to me at the time, and only emerged to my consciousness as a dream three days later.

These are not the only telepathic experiences I have had with this friend, nor are they the only dream experiences.

They convinced me that when asleep I may be in conscious contact with other minds. A friend of mine dreamed that she had heard of the death of a tradesman in the town whose shop she had occasionally entered. The dream distressed her unaccountably; in the morning the maid who brought her hot water told her that this man, who lived quite near, had died suddenly in the night.

THE COSMIC FATE.

To students of comparative philosophy and religion a recent series of articles in the "Observer," by the eminent physicist, Sir Oliver Lodge, on "The Cosmic Fate" is immensely significant. It is once more illustrated to us how Science with heavy feet follows in the wake of Intuition and Seership. The flame of Hindu wisdom leaps across the ages and illumines the tendency of modern scientific thought. This tendency is towards the stupendous conclusion that the Universe of Suns and Stars will at some time in the immense future die like any organism, unless a new creative act re-vivifies the vast frame of Being. It is highly interesting, therefore, to compare the teaching of ancient Hindu seers and philosophers with the conclusions of modern science. I select for the purpose an utterance of Krishna to Arjuna which occurs in the famous Sanscrit poem, the "Bhagavad Gita," translated by Sir Edwin Arnold as "The Song Celestial." In the eighth book, called "The Book of Religion by Devotion to the One Supreme God," Krishna thus addresses Arjuna:—

If ye know Brahma's Day
Which is a thousand yugas; if ye know
The thousand yugas making Brahma's Night,
Then know ye Day and Night as He doth know!
When that vast Dawn doth break, th' Invisible
Is brought anew into the Visible;
When that deep Night doth darken, all which is
Fades back again to Him Who sent it forth;
Yea; this vast company of living things—
Again and yet again produced—expires
At Brahma's Nightfall; and, at Brahma's Dawn,
Riseth without its will, to life new born.
But—higher, deeper, innermost—abides
Another Life, not like the life of sense,
Escaping sight, unchanging. This endures
When all created things have passed away.

Clearly, it is our conception of the nature of life which determines the optimism or the pessimism of our attitude towards the facts which science reveals. But in view of the development which has taken place in recent years in the natural and psychical sciences and in classical philosophy itself, we are forced to admit that our conception of life must be a spiritual conception. Now, it is easily conceivable that the material universe may fade away "as a cloud melts into heaven." There may be cosmic death of the stellar universe even as there is death of the bacteria of the solar system. But the spiritual philosophy which reveals the spiritual and immortal nature of man as the key to Nature enables us to view this conclusion with a certain conviction that, as Sir Oliver Lodge says, "Material decay may conduce to spiritual uplifting." The direction of material reality may be towards death, but we view it as the necessary and opposite direction of eternal and creative life, of which we partake in our conscious life. If we conceive of the absence of the material universe, it must mean to us the presence of a spiritual universe. And this refers not only to the future but to the living present. It means to us that the universe is not complete as we view it in its material reality, but this is only a temporary and finite organisation serving the purpose of the spiritual life. And the cosmic organisation may be serving a purpose similar in kind to that which the physical organisation serves to the human spirit. It is the double process of individualisation and unification. The evolution of the human spirit is a history of the struggle for self-expression, which on the plane of spiritual development becomes the identification of the individual spirit with the cosmic spirit; not, indeed, in the sense of losing individuality, but in its deepening into a vaster sweep of conscious life.

It is not too much to say that the fact of human survival of bodily death is the most important and the most revolutionary in significance ever discovered in the history of the development of knowledge. It enables us to see the true place and function of the sciences, and the intellect which has built them up. The spiritual philosophy reveals the psychic realities which underlie the material reality which is the basis of the natural sciences. And it holds that the material universe is inexplicable except as having taken its rise from an invisible reality of life. The facts of the biological evolution of man

from lowly origins (unless, indeed, revolutionary discoveries await us here also) and of his psychological evolution as represented in his civilisations become more intelligible and purposeful. Nature with skilful hands has evolved a psychical system of reality co-existent with and interpenetrating the material system. We can now see a deeper significance in the following statement of Sir Oliver Lodge: "The life-period of a solar system, therefore, from its pristine nebula to its ultimate cold fate, may have been utilised in psychical and spiritual adventures of the utmost magnitude; and the gain to the universe as a whole, though not to the material universe, by reason of the possibilities afforded by the temporary existence of that material collocation, may have been quite incalculable." The spiritual adventure which the existence of the material universe is serving is the growth and development of a spiritual civilisation in the unseen worlds. While the "matter and energy" of the physical universe is "running down" the spiritual nature of man grows and knows no ceasing. Life holds the possibilities of all forms or organisations, and the death of man's physical organism means the coming into conscious possession of a spiritual organism, the perceptive organs of which are related to the spiritual reality surrounding it.

We, then, who are privileged to hold this spiritual view of the nature of life, a view made possible as a result of the wonderful advances made in recent years in psychical science, can also view the future of the material universe as subserving the purpose of the spiritual life. Immortality of the human spirit is something more than an idea arising out of primitive man's instinctive fear and ignorance of the unknown, and developed to a wonderful growth of beauty by the poets and philosophers of civilisation. It is a profound reality which reveals to us the true purpose of the existence of "matter and energy" as the uplifting of a spiritual order of existence which can know no death.

C. TARR.

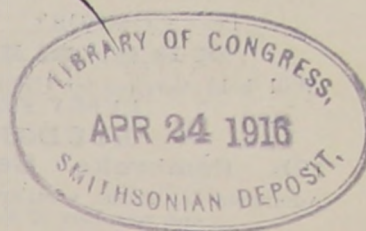
DR. CRAWFORD'S EXPERIMENTS.

Mrs. Alice Jamrach writes from Manor Park, describing a séance with the Goligher family which she attended by invitation during a visit to Belfast last September. She says:—

One could not but be impressed with the love and unity existing between the members of the family, the atmosphere thus created providing the ideal conditions for spiritual manifestation. The séance is held in a room at the top of the house, and the circle is confined to members of the family, no visitor being permitted within the circle itself. The room is lighted by a gas jet, which is subdued by a red glass shade, but the medium and sitters and all the objects in the room can be clearly seen. A gentleman friend (a sceptic) and myself sat outside the circle, and from my point of observation I could clearly see that there was no contact whatever with the table on the part of either medium or sitters. Yet the table was levitated several inches from the floor, and various other phases of phenomena occurred. While the table was levitated my friend was invited into the circle to try and force the table to the floor; although he used all his strength, and he is over 6ft. in height, he could not accomplish it. The table rocked like a boat on the sea. Various other tests were allowed, but the spirit operators were able to frustrate every effort put forth by my friend. He had to admit that he was beaten, and that explanation was beyond him. But all would have been explained could he have seen what was visible to my clairvoyant vision. I saw clearly the band of spirit operators, some twenty in number. I could also see the spirit hands manipulating the psychic force (a whitish filmy substance), which seemed to be drawn from the direction of the medium in a constant rotatory movement. They seemed to be generating the power under the top of the table, and I noticed that the greater the density of the substance, the greater the force manifest. I afterwards mentioned what I had witnessed to Dr. Crawford. I wish particularly to emphasise the fact that the phenomena occur in sufficient light to enable one to see clearly every person in the room and observe all that is taking place without any undue strain of the normal vision.

In the infinite Universe man may now feel for the first time at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude.—F. W. H. MYERS.

Light:



A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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No. 1,839.—VOL. XXXVI. [Registered as]

SATURDAY, APRIL 8, 1916.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

There is something very curious in the way in which an old jest or anecdote will suddenly float up, get printed and pass from mouth to mouth as a story quite new and original. In his recent volume, "In Slums and Society," Canon Adderley tells of the retort of Oscar Wilde on being asked to take "The Queen" as the subject of an oration. "The Queen is not a subject," was the wit's remark. But the same story was told of Quin before Wilde was born. Shortly after the outbreak of the war we received an account of a marvellous infant who suddenly exclaimed (being ordinarily unable to talk): "The war will end on ——" such and such a date (long since passed). Then the child fell back dead. And now we see the same story going the rounds with appropriate variations, Mr. G. R. Sims being one of the narrators. This time it is an infant in South Wales who, with some dramatic by-play, prophesies the end of the war in three months and then expires. We are even told of attempts by serious-minded people to investigate the truth of the tale. It is already more than a year old in our experience. And judging by the general flavour of it, it might well have been related as a miracle in the Middle Ages or sung as a ballad to "a very doleful tune" by Autolycus, who would certify it as a true story attested by "several honest wives." And the people who will in these days swallow such a tale will look askance at a genuine piece of psychic evidence verified by scientific observers.

Professor James's famous essay on Psychical Research, which, as published in a volume of his essays, is made up of portions of articles in two magazines and of his address before the S.P.R. in June, 1896, supplies us with a passage appropriate to a question lately discussed in LIGHT:—

The scientific-academic mind and the feminine-mystical mind shy from each other's facts, just as they fly from each other's temper and spirit. Facts are there only for those who have a mental affinity with them. When once they are indisputably ascertained and admitted the academic and critical minds are by far the best fitted ones to interpret and discuss them—for surely to pass from mystical to scientific speculations is like passing from lunacy to sanity; but, on the other hand, if there is anything which human history demonstrates, it is the extreme slowness with which the ordinary academic and critical mind acknowledges facts to exist which present themselves as wild facts with no stall or pigeon hole, or as facts which threaten to break up the accepted system. In psychology, physiology and medicine wherever a debate between the mystics and the scientifics has been once for all decided, it is the mystics who have usually proved to be right about the facts, while the scientifics had the better of it in respect to the theories.

By which James meant not that the theories were necessarily right, but that the "scientifics" held the upper hand in this department. We wonder what the theory will be in the case of Dr. Crawford's experiments, for example.

* * * *

In the current issue of the "Quest" the editor, Mr. G. R. S. Mead, has an ably-reasoned article on "Secular and Spiritual Knowledge," in the course of which he touches on a question which has a vital importance in connection with psychical research:—

If psychology as science is concerned only with the accurate observation and description of mental phenomena and their relations as a branch of philosophy, it must go beyond these and endeavour to fit them into the whole scheme of being, or abandon all hope of becoming an organic part of the whole of knowledge.

Physical research, he points out, is a strenuous endeavour to eliminate the personal equation in its investigation of the phenomena of the external world. Psychology, on the other hand, is an inquiry into man's interior world, "and that can never be depersonalised." Professor James has handled the subject in his own incisive way. But although he and Mr. Mead look at the question in its larger issues, it has its special application to psychical research in its more scientific phases, where we find this same tendency to try and eliminate the personal factor and rely upon the standards of what Mr. Mead would term abstract intellectualism. The homely methods of the simple Spiritualist who never loses sight of the purely human factor may give offence to the intellectualist, but they are richer in results and nearer to essentials.

* * * *

Other articles of interest in the "Quest" are "Bergson's View of the Issue," by Dr. H. Wildon Carr, in which the writer observes that "the intellect is that special mode of our activity which materialises reality," another form of the idea which is now taking hold of advanced thinkers, viz., that the prime concern of the intellect is to deal with matter, beyond which it has no function. That is its true sphere of service as an agent of Life and Intelligence. Germany has exalted it to a position of supreme authority with the results we see. The lamentations over our national stupidity as compared with the organised intellectualism of our great enemy may be allayed by the reflection that, as Dr. Carr puts it, "They are on the side of Matter, while we are on the side of Life." In "A Modernist's Diary," Mr. Robert Waldron gives an interesting study of a priest in revolt against the mental shackles in which he is held by his Church. He is tired of a faith which "can only maintain itself by ignorance," and of the narrow-mindedness which "can see nothing but error and nonsense in every book which has not emanated from a Catholic pen." But perhaps that narrow-mindedness is the outcome of an unwise attempt to restrain the intellect by suppression rather than regulation.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT CHEDO MIYATOVICH

ENTITLED

"SPIRITUALISM IN THE BALKANS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

(In the event of the Count, who has been staying in Canada, being unable to reach England in time to fulfil the above engagement, Dr. W. J. Vanstone has kindly promised to lecture in his stead.)

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding lecture of the season in the Salon will be given on May 11th by the Rev. Arthur Chambers, his subject being "Our Self After Death, as Declared and Demonstrated by the Christ."

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday *next*, April 11th, Mrs. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday *next*, April 13th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the last of his series of lectures, his subject being "My Psychic Experiences."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, April 14th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, April 14th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

IN DRAMA AND REAL LIFE.

Interviewed by the dramatic critic of one of the London dailies, Mr. Walter Hackett, author of "The Barton Mystery," now running at the Savoy Theatre, stated that the mysterious Beverley, whose flash of genuine intuition brings about the *dénouement* of the play, was founded on a real man:—

I discovered him along with my friend Broadhurst, the author of "Bought and Paid For," in Atlantic City. He told Broadhurst some of the most extraordinary things by psychometry. He had just written his most successful play "Bought and Paid For." He had a contract with John Mason, the famous American actor and producer, to produce and play in it. This man told Broadhurst that Mason would not play in it, and the name of the man who would. At the time both of us laughed at him. But he was right.

In explanation of the fact that Beverley is also a liar and humbug, Mr. Hackett explained that the possession of the psychic gift does not in any way guarantee the moral character of the man.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

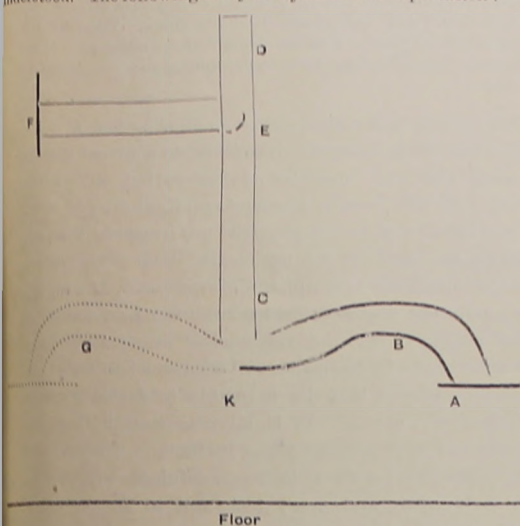
XXXVI.—A REMARKABLE PHOTOGRAPH.—CIRCULATION PSYCHIC FLUID.

My purpose in this article is to describe a photograph taken in my own house on Saturday evening, October 22nd last. I have already briefly referred to it in Article XVI. My reasons for leaving it until this late date are several. I had hoped to be able to take others and thus corroborate the result obtained. But though I and the circle have gone to great trouble over the matter, we have never been able to duplicate it. Nearly all my other experiments have been gone over again and again, some as many as a dozen times, and I am prepared at the present moment to carry out any of them again with the certainty of success, so long, of course, as the operators and members of the circle are willing. But with this photograph it is different. However, as it is an absolutely genuine production, as those concerned in it are willing to testify on oath if necessary, and as it has excited so much interest among those of my scientific friends who have examined it, I do not consider myself justified in any longer withholding it, more especially as it is in all likelihood the only one of its kind in existence. Although the print shows the structure to be described below quite clearly, yet I do not think it would reproduce well, and I will use a diagram for descriptive purposes.

The circle had assembled with the object of obtaining flash-light photographs of the levitated table. During the whole of the day, Miss Kathleen Goligher, the principal medium, had been suffering from a cold and a sore throat and I thought of postponing the séance; but feeling a little better in the evening she desired that it should be held. The circle sat in its usual order with the medium at the top end of the room. The camera was placed in position near the bottom end and focussed upon the table. I decided to wait for the photograph until the latter half of the séance. In the meantime we had a display of levitation, rapping, &c. After half an hour or so of this, phenomena ceased, and I told the operators to rap when they were ready for the photograph. During the period of waiting the operators asked us various questions about the height we desired the table to be levitated, the method of procedure with the flash-light, and so on. Then after a time they levitated the table steadily and kept it in the air for several minutes, giving us the impression that they were practising. A further lull followed and after a time a request from them that, although the table was not levitated, we should try the flashlight, with the object, as it seemed to me, of discovering what would happen to the psychic system of equilibrium, when the powerful light should suddenly burst forth. We decided that it would be well to expose a plate during the flash, though we did not expect any result. The circle was widened a little at the bottom end, Master Goligher and Miss Lily Goligher moving a little apart, though keeping their hands joined in the usual way. The flashlight exposure was made (the reader is to remember that the table was *not* levitated). Then after a little the operators told us they could do no more that evening owing to the condition of the medium. I did not think there was the least likelihood of anything being on the exposed plate, but a surprise was in store when it was developed. The matter is, in my opinion, worthy of being described in detail.

It is obvious that this kind of experiment has not the same degree of certainty about it as ordinary tests with weighing apparatus, &c. Further photographs may yet reveal discrepancies in some of my conclusions and the reader must bear this in mind. The real test will be to see whether the pictured structure can satisfactorily account for the results of experiments already described and of others to follow. With this reservation, then, I now proceed to describe the photograph

The diagram will enable the explanation to be the more easily understood. The following is my analysis and interpretation:—



From about the centre of the left forearm (A) of Master S. Goligher, who is in trance, is seen issuing a vertical column of whitish translucent material, about 4in. in diameter. It comes from his arm at right angles to it, rises about a foot into the air, gradually bending over in the form of an arch (B), and proceeding to (K), which is just on the camera side of the table (standing on the floor in front of the medium) and about a foot above the floor. From (K) a column of about the same, or a little greater, diameter and of the same whitish translucent colour, rises vertically into the air, and terminates at (D), at a height of about 5ft. from the floor. Up to the point (E) the column is of uniform density throughout, and though thin, has its boundaries well defined. The pattern of the wallpaper is quite easily seen through it. From (E) upwards the column becomes denser and whiter, and at the summit (D) it becomes opaque, so that the wallpaper cannot be seen through it.

At the top it can be seen to be bending over and backwards, and it descends behind the upward column to the point (E). The opacity at the summit is evidently due to the eye looking through a double thickness of column, the ascending and descending portions. In its descent its boundaries are no longer uniform, but sinuous, and its density not uniform, but patchy. The descending column is easily made out behind the ascending one owing to this patchy appearance and wavy outline. At (E) the descending column branches off horizontally to the left, and enters the top of the chest of the medium (F) (Miss Goligher).

In the diagram I have drawn a dotted arch (G) from the medium's arm to the point (K) at the bottom of the column. This is not visible owing to the position of the sitters and to the table intervening, but I am assuming it is there. The very bottom part of the column (K) is also not visible owing to an arm of one of the sitters being in the way; but the chances are, from the formation of the arch entering it, that it terminates well above the floor. Also, from about the point (E) of the column, a very faint outline of about the column's diameter can be made out proceeding in the opposite direction to that of the medium, and presumably entering the chest of Miss Anna Goligher.

It seems to me that we are possibly witnessing in this photograph a picture of the mechanism of levitation. The most important matter that it hints at is the *circulation of the psychic fluid*. This fluid appears to be sent along the arch to the base of the column, to be projected vertically upwards to the top, where its kinetic energy becomes exhausted, and then to fall downwards behind the uprising column till on a level with the medium's chest, whence it is drawn, in a horizontal stream, into her body. I have for some time suspected that something like this was the case. If the reader will refer to Article VII. Experiment 10, he will find in a tabulation there given, that after a séance of an hour and a half, the medium at

the most had only lost two ounces in weight. The whole photograph suggests that the medium is in reality a psychic pump, with a complete pressure system. Perhaps, during levitation, the vertical column is under the table; in which case the pressure range would be much greater than is here shown. For in the present example the psychic fluid seems to be losing its energy owing to being projected upwards against its own weight only, much in the same way as a vertical jet of water does. In fact, the levitated table would appear to resemble one of those little balls one sees at shooting galleries, balanced on the top of a column of water.

On Sunday, October 31st last, I interrogated the spirit operators with reference to the photograph. They informed me positively and emphatically, by means of raps, that they had purposely set up the whole picture as a means of explaining to me the mechanism of levitation; that the psychic fluid circulates as I have described; and my description of the processes involved is accurate. In addition they declared that an arch proceeds from *each* person forming the circle, the one from the medium being by far the strongest and most powerful, and that from the part (E) of the column, the return psychic stream does not only proceed to the medium, but that other branches go to each sitter, though, as in the case of the arches, the medium is principally involved. They declared that during levitation, the column is under the table; but that the processes I have sketched are still in operation, though on a more intensive scale.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 10TH, 1886.)

The Rev. A. L. Hatch, Congregational minister, of 59, Liberty-street, New York, furnishes the following statement to the "New York World": "You know he (Mr. Edison) is a medium, and his great invention of the quadruplex telegraph instrument was revealed to him in a trance state. He sat one day, and, passing into that condition, seized some paper lying before him and wrote until he had filled several sheets with closely-written notes. Then, waking up and rubbing his eyes, he said he thought he had been asleep, until his attention was called to the paper, which he had not read through before he broke out with his usual expletives, and said he had got the idea he had been struggling for so long."

The article by Professor Huxley on the "Evolution of Theology," in the March number of the "Nineteenth Century," contains the strongest independent testimony in support of spiritual inspiration. . . . An array of illustrations of what Professor Huxley calls "divination" are produced from the Old Testament, showing that prophets, priests, wise men or women were all "seers": that the Israelites were ancestor worshippers, and carried images of their ancestors in their tents; that the ghosts of such ancestors were supposed to act as patrons of families, and could be evoked and consulted.

Professor Huxley goes on to show that similar ancestor worship exists at the present day in Polynesia, and quotes a description of the ceremonies during which the ghost of an ancestor was stated to have taken possession of the priest, in some island of Polynesia. . . .

It is curious that Professor Huxley goes all the way to Polynesia to find illustrations of the "ghosts" of ancestors descending to inspire and speak through the "seer," and seems to be ignorant of the fact that the very same thing goes on around him in London. But it is no doubt more scientifically orthodox to quote the accounts of a traveller who is said to be careful and worthy of credence than to give a description of a modern spiritual séance.

—Letter by MR. OSWALD MURRAY.

CLAIRVOYANCE.—At the regular meetings for clairvoyance held last month in the rooms of the London Spiritualist Alliance, the mediums were Mrs. Annie Brittain, Miss Florence Morse, Mr. J. J. Vango, and Mr. A. Vout Peters, through whom many comforting messages and convincing tests of the presence of departed relatives and friends were received.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 8TH, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 24ol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

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THE PSYCHICAL RESEARCH SOCIETY AND THE MEDIUMSHIP OF MRS. PIPER.

Mrs. Henry Sidgwick's contribution to the literature of the Psychical Research Society in the latest issue of its "Proceedings" is a remarkable piece of analytical reasoning, and covering, as it does, with the records and appendices, considerably over six hundred pages, represents a vast amount of labour.

A casual survey of the trance writings and utterances of Mrs. Leonora Piper, to a consideration of which the present volume is entirely devoted, would doubtless be disconcerting to the untrained student of the subject. The strange lapses into incoherence, the fictions, the inconsistencies, the air of unreality which pervade some of them would be a severe test of faith and patience to any minds but those of the most cold, capable and determined order. As it is impossible in this place to deal comprehensively with the Paper, we take a few of what strike us as its outstanding points.

First, then, we may notice a statement by Mrs. Sidgwick, the importance of which is signified by its appearance in large type. After referring to the fact that the material on which the Paper is based has been studied by Mr. Gerald Balfour as well as by herself, and that she has had the advantage of his notes on it, as well as his criticism of her remarks, she says:—

To prevent misapprehension, I am anxious to say emphatically at the very beginning of my discussion that I have no doubt whatever that knowledge is often exhibited in the course of Mrs. Piper's trance utterances which can only have reached her by some supernormal means—by which I mean otherwise than through the ordinary channels of sense.

Well, that is a result of sufficient importance to justify the colossal amount of labour involved, and although some of us have reached to this and even larger conclusions by an easier route, we do not forget that an intellectual demonstration (slow as it may be in establishing) is not only possible but essential.

Further we note (less positive but not less important) that Mrs. Sidgwick, while she finds no evidence of any external (spirit) communicators in Mrs. Piper's mediumship ("the intelligence communicating directly with the sitter through Mrs. Piper is Mrs. Piper") is yet able to say:—

Since I wrote my previous Paper in 1899, two very important things have happened. First, evidence tending, in

* Published by the Society for Psychical Research, 20, Hanover Square, W. (12s. net).

my opinion, decidedly to support the hypothesis of communication from the dead has been obtained through automatists other than Mrs. Piper; and, secondly, the development of cross-correspondences has introduced a new line of evidences to which Mrs. Piper has contributed her share. The weakness I pointed out in 1899—that we depended for evidence of communication from the dead on one medium alone—has therefore disappeared.

It is an easy and consequently an alluring task to assail the methods of the scientific researcher, to point out that he is dealing not with mechanical factors but with mind, emotions and will—which answer to no fixed categories and from the standpoint of the physicist are irrational, illogical, indeterminate—and to enlarge on the need of the appropriate psychological atmosphere of sympathy and receptivity. Parallels might be drawn from the behaviour of a nervous witness under the remorseless examination of a prosecuting counsel—the proverbial witness who after a time becomes so confused that he is unable to decide whether he is married or not. It is all true enough, but the application of such criticism has its limits. The supreme quality of a central truth is its resourcefulness—it must be able to endure any and every test, and to answer every demand upon it. If this truth of human survival cannot endure all the flailing and sifting possible from every order of mind, then it has failed and must go the way of fallacy and illusion. We have harped sufficiently on this string in the past, pointing out that the findings of Intuition and of Reason are complementary and not mutually exclusive—and that aspect of the question may be left for the present. The way of logical exactitude is long and arduous, but it is the only way for the logically exact mind, and until it is traversed there is no end to the work of establishing any truth on an impregnable basis.

Nevertheless it is conceivable that there are investigators upon whom these infinitely laborious and generally sterile methods are imposed from without rather than the natural outcome of their own mental processes. To them we would offer a key which for some will unlock many doors in connection with the problems of mediumship such as those with which Mrs. Sidgwick's Paper is concerned. We refer to the "Table of Explanation," with its classification of mediums and of psychical phenomena, contained in "The Present Age and Inner Life," by Andrew Jackson Davis. That is a volume which has for many years been part of the literature of Spiritualism and most unaccountably neglected in favour of small popular treatises, useful enough but covering only elementary aspects of the subject and that in a limited fashion.

Those who wish to gain a complete and philosophical survey of all that mediumship implies would do well to study the book in question, especially the chapter devoted to what Davis terms "Psychologic Mediumship." We may quote one passage from this chapter because of its bearing on the chaotic results which occasion so much bewilderment to those who study mediumship from the outside:—

It [Psychologic] mediumship is characterised by lights and shades, illuminations and uncertainties, promises, prophecies, visions, ambiguities and contradictions; because simply the mediatorial mind is on the level plain of spiritual intercourse; the state is transitional . . . and is therefore attended with equinoctial storms.

To Davis such masses of script as those with which Mrs. Sidgwick deals would have presented no problems. He has already provided for them in his large classification and explained their eccentricities. It is a marvellous piece of work, and if it is marred here and there by small literary inaccuracies and a rather old-fashioned diction (he was writing in the 'fifties) his grasp of the principles of

spirit intercourse is truly amazing. The reader who is concerned only with ideas without regard to their source or the particular literary vesture in which they are presented will find in Davis a presentation of the spiritual philosophy eminently satisfying, especially if he applies the principles laid down to the elucidation of the perplexing side of mediumship.

Whatever may be the final verdict on that curious medley of "communications" which Mrs. Sidgwick attributes solely to Mrs. Piper herself, it is well that it has been placed on record. It will be of immense value to future students of psychology and will carry some valuable lessons. Meantime we may remark on the difference of methods in the investigation of the subject of spirit intercourse which in the one case produces a copious supply of results which become after a time overwhelming as evidences of supra-mundane intelligences, and in the other a scanty trickle of proofs—the product of a method of scientific distillation which, while it excludes all possibility of deception, also excludes the conditions most appropriate to the production of the phenomena to be investigated.

PSYCHIC SCIENCE IN PARLIAMENT.

By "ANGUS McARTHUR."

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, March 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 110.)

Perhaps we ought to add that whatever may have been the merits of this particular case, the genuineness of Home's mediumship is attested by scientific evidence far too powerful to be refuted or disregarded. The next of the leading cases is *Monck v. Hilton* (2 Ex. D. 268). This was an appeal in 1876 against a conviction under 5 Geo. IV. c. 53 of using certain subtle craft, means and devices, by palmistry or otherwise, to deceive and impose on Hepplestone, Bedford, Lodge (not the present Sir Oliver Lodge), and others. The justices had sentenced Monck to three months' hard labour as a rogue and vagabond. It appeared that at certain séances at Hepplestone's house raps were heard on the table, a tambourine moved without visible physical cause, and a hand appeared. A blank slate, placed under the table, was shortly found to have written upon it, "in very crabbed, singular writing, the words, 'Oh, for a Lodge in some vast wilderness.'" It appears that after the manifestations Lodge asked to be allowed to search Monck, but was refused permission. When Monck's boxes were subsequently examined, a good deal of apparatus was found, such as would have been necessary for the production of the various manifestations. Monck, in appealing, contended that manifestations such as he produced, whether by conjuring or otherwise, were not within the provisions of the Act of George IV., which were only intended to apply to gipsies and other wandering and homeless vagabonds. The appeal was dismissed and the conviction upheld. "We have," said Baron Pollock, "a craft, means, and device which is beyond that of physical dexterity" (and therefore is not conjuring) "and a professed dealing with some spiritual agency which is enacted, not for the mere purpose of individual experiment or so-called scientific pursuit, but to deceive and impose on others." It will be seen that the learned Baron here draws a distinction between "individual experiments and so-called scientific pursuit" on the one hand, and mere deception on the other. This is a very important distinction, and seems to indicate, at all events, that the Baron was alive to the possibility of genuine scientific experiments in the investigation of the phenomena, and this, although in the course of the same case he declared the acts to be offences in themselves, no matter what their purpose.

In *Regina v. Giles* (Leigh and Cave's Reports 502) the main element was fraud, almost comical in its character, rather than the occult. A man named Fisher deserted his wife. The wife was crying over it in the street when Giles, the defendant, offered to bring him back in consideration of receiving a shilling and Mrs. Fisher's underskirt. She said she had power to bring the errant husband back "over hedges and ditches," claiming to be a "Cunning Woman" and that certain stuff in her possession enabled her to perform such achievements. The woman was convicted on a charge of obtaining money by false pretences. On appeal it was contended that the mere pretence of "power" to bring the wandering husband back over hedges and ditches was not necessarily false, since "power" might mean either moral, physical, or supernatural force. If it meant the last, how could you prove that the pretence was false? How could the possession of such a power be negated? The conviction was, however, affirmed.

Penny v. Hanson (16 Cox. Crim. Cas. 173) was a case, in 1887, of a circular issued claiming the power of casting nativities in return for money. It was argued on behalf of the appellant against a conviction that no proof had been given of his own absence of belief in astrology. The argument apparently was that if he honestly believed in it he could not be convicted as a rogue and a vagabond. It was held, however, by Mr. Justice Denman that proof that the issuer of the circular does not believe in his own power to foretell the future is not necessary to the substantiation of the charge. The mere issue of the circular is ground for an inference of the intent to deceive. Finally, as recently as 1904 (in *Rex v. Stephenson*, 682, P. 524) an indictment against palmistry was framed upon 9 Geo. II. c. 5. Counsel for the defence sought to call evidence that palmistry was a recognised science, but the deputy-chairman of the North London Sessions ruled that "the question whether there is such a thing as palmistry or not is not the question at all here." He consequently declined to accept the evidence of expert palmists. There have been later and similar decisions, in lower tribunals, with reference to spirit manifestations and other species of occult phenomena.

What is the substantial result of these decisions? Well, in a note to Article 337 of his Digest of the Criminal Law the late Mr. Justice Stephen asked "Would it be a good defence to an indictment [under the Witchcraft Act] to prove that the defendant not only 'pretended' but *actually* practised witchcraft?" The eminent jurist did not attempt to answer his question. But the judicial decisions give the reply. The genuineness of the phenomena is no defence. By these Acts, said Baron Pollock (in *Monck v. Hilton*, 1577, 2 Ex. Div., at p. 280), "dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others."

Our ancestors began in Tudor times with the firm belief that psychic manifestations were real. They accordingly legislated to prohibit the procuring of such phenomena by entertaining, feeding, or employing spirits. In one form or another, these enactments held their own until the reign of George II., well on in the 18th century, the age of the religious revival under Wesley and Whitfield. Our ancestors then altered their views. They decided that occult phenomena were all fraudulent. They therefore repealed all legislation prohibiting such manifestations or the procurement thereof. In this they were unquestionably logical. If there were no such things as spirit manifestations, it is obviously foolish for Parliament to retain on the Statute Book an enactment which prohibits them. Consequently the prohibition went. But its place was taken by an Act forbidding all pretences to the exercise of psychic powers in any form. These prohibitions were modified but specially re-enacted by 5 George IV., c. 85, better known as the Vagrant Act. On this statutory foundation there has been built up a small structure of judicial decision, the effect of which is that psychic phenomena are prohibited by law, whether genuine or not. I want to put the case as strongly and yet as reverently as I can. Therefore, let me say this: If Jesus Christ, in human form, were to revisit the earth and were to re-enact that marvellous evocation of psychic power which we know as the Transfiguration, he could be successfully prosecuted under the Witchcraft Act and the Vagrant Act. The plea that he

was the Son of God and overwhelming proof that the phenomena were genuine would not save him from being fined or sent to prison. Such is the absurd, I had almost said ludicrous, effect of the retention on the Statute Book of enactments which are hopelessly and utterly out of consistence with modern scientific investigation and achievement. I do not allude to the topic with any idea or hope that Parliament will spend ten minutes in abrogating these offensive and stupid enactments.

There is no doubt that this movement of ours is growing and spreading in all directions, and as soon as circumstances resume their normal aspects and politicians of all parties are sufficiently alive to their own interests to pay attention to the influence which psychic students can bring to bear on them by their votes, we ought to unite to put on Parliament such pressure as to remove from the Statute Book enactments which are inconsistent with the advance of knowledge. It is as if Parliament were to enact that any person who should state that there were satellites round Jupiter should go to prison. Suppose a man on being charged with this offence were, to say to the magistrate, "Come into my yard, your honour, and look through the telescope and you will see them." The magistrate would reply, "My dear sir, the Legislature says there are none; consequently I must send you to prison."

At the same time there is the consideration that in dealing with this question we shall have to have some responsible body or bodies created for exercising control over persons who purport to be instruments of psychic power. You cannot leave the field open to impostors, who would immediately rush in. It would be necessary to appoint some sensible, responsible body, composed of individuals of tried probity, who should have power to license persons who have been proved to have psychic powers. You have analogies in the cases of barristers, solicitors and medical men. No one is allowed to practise in these professions until he has been licensed to do so by a body entrusted by the Legislature with the duty of testing his capacities. Exactly in the same way you could create a central body, on which the London Spiritualist Alliance and other bodies would be represented, and it should be made an offence for a person to practise as a medium without a licence from this central body. With that I think we should have made a very great stride.

It is no use our blinding ourselves to the fact that although this movement is growing there does exist a large body of antagonistic opinion, represented by persons who may be described as of the bigoted type, who desire to keep their eyes closed. They are certain, after the war, to make a desperate effort to overthrow the movement—an effort which may do us great harm, for we have to recognise the subtle fact that the best mediums may be induced quite innocently, and simply by the force of suggestion, to produce fraudulent phenomena, with the result that the persons to whom I have referred would declare that they had absolute proof of fraud. Let us, then, make up our minds that we will do what we can to safeguard the movement in the way I have suggested.

The spiritual revival taking place all around us is rejuvenating and recreating this nation, and if we can keep our movement to the front it will give this people such an impetus as to carry us nearer to that consummation which we call the Millennium. (Applause.)

(To be continued.)

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As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

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THE VOICE IN THE SEANCE ROOM.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

One of the most frequent objections urged by newcomers in the seance room is that the voice that speaks is not the familiar voice of the friend of this plane; that in timbre, and possibly accent, it is different from the voice of the communicator who claims it; that it is, as often as not, unrecognisable, throwing grave doubts into the mind of the communicator on this side as to the identity of the speaker.

The differentiation of the voices around us is due to differentiation in the formation of the larynx; the larynx naturally disintegrates with the physical body; what, then, is there left to carry on an individuality of tone that was purely physical? What sort of voice, if any, is carried on into the next state, we do not know, and apparently it is impossible for those already there to define it to us intelligibly. All we do know is that it cannot be in the physical form it was here, so it is foolish to expect it; our wisest course is to try and seek some sort of explanation for what does happen.

Take such an instrument as the cornet; any wind instrument will serve as an example. A man playing it has no control over the actual timbre of the note; players of equal skill may play on it, but given the same instrument the quality of the note is the same. In a variety of the same type of instrument there will be shades of difference in tone; but the difference will be due to the vibrations inherent to the metal, not to the player. The latter can impress his own individuality through emotional play or mannerisms, but the timbre of the note remains beyond his control.

The vibrations in the seance room which reach our ears in the form of words are conveyed through an instrument, which appears to be a sort of artificial larynx or telephone, composed of the etheric matter of the sitters, but mainly of the medium, and also possessing inherent qualities beyond the control of the operators. In it there remain all the idiosyncrasies of manner or accent natural to the source whence it is drawn. At our present stage of investigation it is impossible to eliminate them—the timbre of the voice conveyed is set by the instrument independently of control by the speakers at the other end. They send through it vibrations that result in words, the stronger or lower vibrations conveying the masculine voice; the higher, the feminine. Naturally the voices are all very much alike, as is the quality of sound in the cornet, any difference being due to manner or form of expression; all must take the timbre due to the particular source which has supplied the material for the instrument.

There is also the metallic ring of the trumpet used to concentrate the vibrations to be reckoned with; a very important factor, as any who have been privileged to hear the voices without its assistance can testify. Bearing in view the above considerations, it is surely a little unreasonable of investigators to expect results that upon this plane were due to purely physical conditions.

LIFE AND DEATH.

It is by his view of death that every man's view of life must be determined. Apparently the materialist even yet is not quite extinct. Must we then, who are immortalists, refrain from speaking as we would only because to him our words would seem idle? The ghost of Huxley and the shadow of Haeckel still terrify the chief writers of our day. One and all, they are builders on sand. They strive to reveal to us the secrets of psychology; they are bold enough to tell us in what respect the world is awry; yet they have not taken the trouble to ascertain whether we are eternal spirits or "perambulating dust." Our answer to that question, which is the foundation of all thought, so completely determines our whole life that there is little ground which is common to the Ghibellines and the Guelphs. To the immortalist alone can life be worth living intensely, or friendship be anything deeper than good-fellowship. . . . It would be unreasonable to take life seriously and inexpedient to love ardently if the cart in truth were before the horse, if the mind in truth were the offspring of the brain.

—"Friendship," by CLIFFORD BAX.

WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

BY EDITH ARCHDALE.

[The article which follows is from the pen of a lady who, under another name, is the author of some clever novels and books of travel.]

Sir Arthur Conan Doyle's experience, concerning his little son seeing in delirium what was happening in another room, resembles an experience of my own in Johannesburg, South Africa, when, at a dentist's, I was under an anæsthetic. I had been given gas. At that geographical elevation a much larger quantity has to be given than at sea-level. The dentist could not get me properly "off." I heard him say, "I've given her enough to get off nine people." Every time, however, that he approached me with the forceps, I remarked, "I'm not unconscious yet," and he then administered still more gas. I next found myself standing beside my own form in the chair. I had a strong wish not to return to my body at all. I found myself trying to make the dentist give me enough gas to kill me. I was told afterwards that every time he approached me I remarked "More gas." He refused to give me any more, and I found myself back in my body. I appeared, and felt, very ill—paralysed, unable to move, and my fingers twisted. I am convinced I had nearly died. The dentist and a friend of my own were so alarmed at my condition that a doctor was hastily fetched. I was carried into another room and laid on a low stretcher only a few inches from the floor; ether was given me, and the tooth was extracted. Now comes the strange part. I found myself floating in space, and I was aware of a great change in me. I knew everything. My wisdom was of centuries. I was enchanted. I knew I would be returning to my body soon, and I told myself that I had wonderful things to tell the world and must not forget them. Then I found myself being jerked back into my body. At each jerk I forgot part of what I had learnt. I must have been half-way back into my body when the dentist and my friend (who were standing at the open window, looking out on to the street far below) were astonished to hear me say (from the couch upon which I lay flat, far below the level of the window), "Just look at that English woman in that dog-cart, being driven by that Kafir groom, with the same rug over both their knees. I hate to see the natives spoilt like that." The dentist and my friend turned with a start to look at me. I lay flat, close to the floor, and it was quite impossible for me to have been able to see into the street, which, as we were at the top of a very high building, could *only* be seen by leaning out of the open window. They leaned out to look, and there, far below, amidst the traffic, was a dog-cart with an English lady and her Kafir groom, their knees covered by a tartan rug. My companions turned from the window to me. I was still unconscious. I had not yet moved. Yet I had described something which my physical eyes, still fast closed, could not possibly have seen.

I think this true experience may interest Sir Arthur Conan Doyle and Dr. Wallace, both from the medical and spiritual aspect, and perhaps may interest your readers also. Events in my own home had convinced me years before this that we cannot die. But many will understand how, when wonderful experiences are, for the time being, over and past, material life crowds in again, and one asks oneself in wonder, "Can it have been true?" After that experience in Johannesburg, however, no doubts came again. I knew that under an anæsthetic I had had a short period of the same thing that will happen to me at "death," and that in fact we can never die. The experience gave me, for many years, a sense of security and indescribable happiness regarding those I love. A great loss of a dear son in this war seems to have robbed me—I believe only temporarily—of that sense of joy. It is such a devastating sorrow to lose one's own child. But when the pain is unbearable, I make myself recall that and other experiences, and I can still say, "Yes, I know there is no death." I hope this may comfort other mothers suffering as I am suffering. I lost another child years before that, and at the moment of a severe

accident, which I know nearly again killed me, I suddenly, in a flash, saw that darling "lost" child standing in front of me. I believe, of course, that, as in the other instance, my spirit had for the moment left my body, and could therefore see its spiritual and also earthly surroundings.

I do not believe we "go away" anywhere when we die. I believe we are in the spirit world (as we call it) all the time. While functioning in the body we lose our sense of it—that is all.

SIDELIGHTS.

Mr. Henry Fox writes supporting the proposal, made on the occasion of Mr. "McArthur's" address at Suffolk-street on "Psychic Science in Parliament," that a duly qualified board of psychical scientists should be established empowered to test the qualifications of professional mediums and healers and to grant licences.

A witty remark was that of the literary man who, when asked if he knew James's books, replied, "Do you mean the psychologist who writes like a novelist or the novelist who writes like a psychologist?" It would be difficult to put more neatly the difference between the literary style of William James and his brother Henry.

Writing in the "Cambrian News," Mr. R. W. Kilvington attributes the falling off in church attendance to the failure of the clergy to keep abreast of the times, particularly in regard to the study and application of psychology. "Surely," he says, "the time has arrived when psychology, as a science of the soul, should receive the earnest attention of those whose profession it is to minister to the soul."

G. D. (Gateshead) claims that his own gift of clairvoyance curiously resembles that described by Mr. Horace Leaf (page 83)—that is to say, he sometimes sees faces of abnormal size and at other times faces and figures on a normal scale. On one occasion a figure seen by him clairvoyantly appeared to be only about four inches in height. It was described to him by a spirit control as a "banshee." It may be added that "banshee" is from the Gaelic, meaning a fairy woman.

"We cannot at the shrine remain," says a well-known hymn. The writer of "The Great Deliverer—Immortal Mind" and "The Pilgrim of the Holy City" seems to have felt no such difficulty. Claiming to have been received as audible messages in answer to prayer, these curious literary productions consist of sustained flights of spiritual rhapsody, marked sometimes by much beauty of symbol and diction, and running in the case of the first-mentioned and larger of the two books into sixty pages without a break of any kind. "The Great Deliverer" might indeed be likened to a glorified Solomon's Song, only that the Song was of an earthly passion, and this celebrates a passion that has no suggestion of earth about it. The books bear neither price nor author's name, but are described on the imprints as "wholly set up and printed in Australia by C. J. Walker, 129, George-street Brisbane." If Mr. Walker was himself the channel for the receipt of these messages, we are left wondering how he could descend from such a lofty height to perform so well—and indeed artistically—the purely mundane task of giving them an outward and visible form.

"Where are our Dead Soldiers?" the striking address delivered on the 30th of January last at the Ulster Hall, Belfast, by the president of the Spiritualists' National Union, Mr. Ernest W. Oaten (of Sheffield), has, after amplification and revision by the author, been issued in pamphlet form as No. 18 of the Union's Propaganda Publications, and can be obtained at their office, 30, Glen-terrace, Clover Hill, Halifax (price 2d., post free 2½d.). It is full of strong meat for the sceptic, while the argument is well arranged and set out in clear, incisive and vigorous language. Though their utterances are "straws which show the way the wind blows," Mr. Oaten has little patience with those of our leading divines who—quoting from Lodge, Russel Wallace, Myers, or some other modern mind—express themselves convinced by testimony they cannot doubt of the reality of communication between beings still in the flesh and the so-called dead, but preface it all with the statement "I am not a Spiritualist." "Does not this," he exclaims, "savour of eating good bread whilst ignoring—much less neglecting to thank—the people who, by years of diligence, have laboured to bring it into existence?" The Spiritualist, Mr. Oaten affirms, is the only person who, in replying to the question quoted as the title of the lecture, can offer actual evidence; he "knows something of our dead soldiers and their new home because he is receiving messages from them." He knows that they are around us—part of a cloud of unseen witnesses.

THE MEDIUMSHIP OF MR. RONALD BRAILEY.

Mr. Ronald Brailey's mediumship takes many and varied forms, not the least interesting being his reputed ability to sketch the portraits of people who, either by relationship or interest, are connected with the affairs of those who consult him. A professional medium of twelve years' standing, he has associated himself with the Spiritualist movement in a variety of ways: I believe the East London Spiritualist Association owed its existence in some measure to his efforts.

When I paid him a visit he showed me a large number of oil-paintings, crayon drawings, and pen and pencil sketches, all produced "under control."

Mr. Brailey related the following episode which took place quite recently. A Colonial soldier who wished to obtain a commission, and had found some difficulty in doing so, came to him for advice. The medium made a rapid sketch in pencil which he gave to the soldier, saying "That is a portrait of the man who can give you the best assistance. I do not know his name, but he is to be found at the Colonial Office." The soldier afterwards communicated with Mr. Brailey, stating that he had been able to identify the portrait as that of an official in the Colonial Office, through whose good offices he had succeeded in obtaining the position he desired.

I was also shown portions of two letters received by Mr. Brailey, one being from a man whom the medium, through the help of spirit friends, had been instrumental in saving from suicide, and who expressed the deepest gratitude for such a timely intervention, and the other from a mechanical draughtsman, acknowledging with astonishment some errors which Mr. Brailey, who himself has no knowledge of mechanics, had under spirit guidance indicated in an elaborate drawing which he had submitted to the medium's inspection, which errors had quite escaped his notice.

Mr. Brailey tells me he is engaged in the preparation of a volume which will touch on some of his most interesting experiences as a medium.

D. N. G.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Spiritual Philosophy and the War.

SIR,—Mr. Arthur Lovell raises an important question, well worthy of discussion. A. J. Davis gives his views in "Answers to Ever-Recurring Questions," on page 333 *et seq.*, which you, sir, would do well to give as a little article.

My own views, which come in irresistible impressions, have been hinted in *LIGHT*, and are roughly these. War is the great energiser, the mother of invention, discipline and organisation; a vital triad. Without war we should, probably, be still wandering nomads. The necessities of defence compelled the uniting of families into tribes, these into nations, empires, groups of nations, culminating in our own unique "Empire," which is a vast family of free nations forced into unprecedented unity by the present war. War is Nature's harsh evolutionary means of teaching us her lessons, and compelling us to carry out her purpose, or God's will. What these lessons are can only be understood by discerning the purpose of existence, the great World-Purpose, which I alone, like one crying in the wilderness, am trying to get into the half-opened minds of this generation. The greatest "find" of my life, after the inestimable boon of Spiritualism, was this luminous idea which I unearthed from its philosophic grave, where it had been undiscovered for a century, and which I developed, brought up to date, and applied to Great Britain's marvellous work in the world. This was expounded in "The Organisation of Mankind," fifteen years ago, in which I said many of the things Mr. Hughes is saying so much more powerfully to-day, and which are of vital importance if we are to reap the blessings made possible by this otherwise disastrous war. War is the surgeon's knife cutting out cancerous growths that would fatally poison the whole system—horrible, but beneficent in the end—and it can

only be avoided by discerning the World-Purpose, and doing the part we have to perform in it. We can have no consistent philosophy of life, and our actions must be confused and conflicting until we realise Nature's purpose, or God's will. The larger questions cannot be touched now, but the practical lessons are roughly these. Each one should strive for the highest personal efficiency by the all-round development of all his physical, mental, and spiritual powers. Nationally or Imperially we should do the same. The scientific organisation of the State as the unit, and then of the whole Empire; and the development of all its resources. The privileges of citizenship carry corresponding duties of personal service, and that training and discipline necessary for the performance of those duties. It was the crime of allowing Germany to get so far ahead of us in all the material matters which brought on this terrible war. Personally and nationally we must keep in the forefront of progress, or go under as the unfit. Having trained and organised ourselves and all our resources for defence and progress, we must not rest content with these blessings for ourselves, we must fulfil our share of the greater World-Purpose by extending these blessings to all backward or dozing peoples, until the whole world is organised in rough analogy with Nature's masterpiece of organisation, the human body; then we shall have earned the Millennium, we shall have earned peace and shall get it. But we shall not have peace if we shirk the stern disciplinary duties needed for the realisation of the purpose of existence; there are no short cuts to the Millennium.

These views have come to me as "categorical imperatives," and I deliver them as such, and this must excuse what would otherwise seem intolerable dogmatism.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn Park, Acton-lane, Chiswick, W.

Spirit Photography and its Critics.

SIR,—I quite agree with your comments upon the case of spirit photography submitted to you by the Rev. C. L. Tweedale and referred to in your last issue.

The resources of adverse criticism are practically inexhaustible. If the "psychic extra" on a plate is clear, vivid and definite it is obviously "faked," if it is indistinct then it is due to accident or the play of the imagination. If the experimenter has exposed and developed the plate himself then the result is attributed either to careless manipulation or wilful deception, or failing that it may be explained by saying that it was unconsciously "faked" while the operator was in a temporary somnambulant condition induced by expectancy. It is difficult to know what evidence would be deemed satisfactory and conclusive. The Alliance possesses a remarkable and comprehensive collection of spirit photographs; but it is doubtful if a single one could be found amongst them that would satisfy the evidential demands of the sceptical critic.—Yours, &c.,

ARTHUR BUTCHER.

Whetstone.

March 27th, 1916.

The Creative Power of Thought.

SIR,—While endeavouring in my previous letter (p. 64) to throw a little light on this interesting subject, I did not suppose that the problem of creative thought had been, or could be, satisfactorily solved. Perhaps, with your permission, additional information from the same source ("The Higher Grecian Wisdom") might gratify your correspondent:—

"No manifestation is too great for God, hence the gods are the extensions of God and make Him manifest for the guidance and support and upliftment of the Universe. God does not act save through His ministers. They exalt the conception of God's power. The gods distribute the divine essence and life. In loving and honouring them we are loving and honouring God."

Personally, I think the creative power of thought cannot be fully estimated. The question arises, What is creation? Does it involve time? Is it a self-suppression of the Divine existing as creature? If so, the gods are successively eternal.—Yours, &c.,

E. P. PRENTICE.

Sutton.

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OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,840.—VOL. XXXVI. [Registered as] SATURDAY, APRIL 15, 1916. [a Newspaper.] PRICE TWOPENCE.

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GOOD FRIDAY AND EASTER WEEK.

Friday next, April 21st, being Good Friday, the next issue of "Light" will, in order to meet the requirements of newsagents, be sent to press on the previous Monday, so that no Society Work Reports can be used, and communications intended for that issue should be brief and reach us not later than Monday morning. The Offices of "Light" and the London Spiritualist Alliance will be closed from Thursday, April 20th, until the following Tuesday.

NOTES BY THE WAY.

Referring to Sir A. Conan Doyle's recent letter as to the place of the soul during unconsciousness—that is to say, when the consciousness is not expressing itself through the physical organism—a writer in the "Occult Review" for the present month remarks that the fact of the soul perceiving things at a distance does not necessarily imply a passage through the intermediate space. That is true enough, but even if we use the phrase "extension of consciousness" we are still involved in a conception of space, and the idea expressed in the original question is near enough for practical purposes. The writer under notice tells of his own experience while under the influence of gas at a dentist's. He had before undergoing the operation been revolving in his mind certain problems of consciousness, and he relates how while under the anæsthetic

these problems were solved, and this not by any ratiocinative process, but by a direct inward seeing of which no adequate indication can be given in words. A short time afterwards there was another operation, again under gas, and on this occasion the writer, who does not remember having been dealing previously with specific problems, experienced an inward state of being in pure mind, to which nothing in normal life offers any analogy, at least for him.

* * * *

It seems reasonably clear that, regarding the personal consciousness as a unity, its activity or awareness on the higher plane must be in exact correspondence with the withdrawal or cessation of activity on the lower. What a really phenomenal—on account of its comparative rarity—is the transfer of knowledge from the higher plane to the lower. We have found by personal experience that mere temporary abstraction of mind in the waking state may, by bringing the higher consciousness into play, have valuable results. (We referred more explicitly to this question in "Notes by the Way," p. 81.) And now we are reminded of the case of an intimate friend who, whenever anything in the house is lost, instinctively refrains from active search and cultivates a condition of complete passivity, which, so far as we have observed, is invariably rewarded by a sudden flash of illumination, in which the

whereabouts of the missing article is revealed. It is significant that this state of passivity is a condition of all psychical manifestations—there must be a complete surrender of the activity of the external consciousness, which in some instances takes the form of trance.

* * * *

Psychic photography is very much in the air just now. In our last issue Dr. W. J. Crawford gave an account of a remarkable flashlight photograph taken by himself in the course of his investigations in physical phenomena. It revealed the presence of what for want of a better term we have to call the "power" or "psychic fluid" used in the production of the physical manifestations at the séances he describes. He sent us a print of the photograph (which, however, we have had to return) and it faithfully answers to the account given by him in the article. He has wisely decided not to reproduce it in view of the probability of the psychic elements of the picture being rendered indistinct by the process. But in the print the "whitish translucent" substance he describes is plainly visible. Perseverance in this line of experiment may have extremely valuable results in establishing the genuineness of a branch of psychic investigation that has hitherto suffered by the undue eagerness of some of its followers. Psychic photography is eminently a phase of experimentation in which the utmost patience and exactitude are necessary. The ideal psychic photograph is one in which the super-normal element has not to be searched for with the imagination on the alert, but is a clear and unmistakable portion of the picture. There are many such photographs, yet even these often fail to bring conviction to the minds of those who are not able to assure themselves that the precautions taken to exclude spurious results were absolutely reliable. The Rev. C. L. Tweedale's recent experiment in "correlating" a figure seen clairvoyantly with a photograph of the apparition is a step in the right direction.

* * * *

The following, taken from an address by Gerald Massey delivered at St. George's Hall in March, 1886, deals with the theory of mediumship which attributes the phenomenon of "control" as due entirely to the play of multiple personality within the consciousness of the medium. It will enlighten some of those who think the theory all-sufficient and are unaware that the experienced Spiritualist has taken it fully into account, and rests his case on the evidence of causes quite outside its range:—

It is in vain that you duplicate the personality or Ego within the organism, to get rid of the other operating Ego without. We know perfectly well that there is intelligence extant beyond the human, because it demonstrates a knowledge of nature, a mastery of hidden forces, a mode of manipulation, which are absolutely unknown at present, not only to us but to modern science. And if such power were in the possession of the medium, he might revolutionise the science of the world and make millions of money for himself. But the mediums themselves are not in the secret, either waking or sleep-waking, and cannot tell us how the phenomena are produced, except that they will insist on the cause being spiritual, and the operators ex-human.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MAY 11TH,

ON WHICH OCCASION THE

REV. ARTHUR CHAMBERS

WILL GIVE AN ADDRESS ENTITLED

"OUR SELF AFTER DEATH, AS DECLARED AND DEMONSTRATED BY THE CHRIST."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets were sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend the above lecture can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 18th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, April 20th, at 5 p.m., Mr. J. Henry Van Stone will give the first of a series of four lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, May 5th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, May 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. J. HENRY VAN STONE.

April 20th.—"The Religion of the Ancient Egyptians."

May 4th.—"The Symbols of Egypt."

" 11th.—"The Book of 'The Coming Forth into Light.'"

" 18th.—"Egyptian Magic."

LET us be thorough-going, but never forget that any idea pushed to its logical conclusion always breaks down.

OBITUARY.—Two veteran Spiritualists have lately passed from our midst in the persons of Mr. L. Loewenthal and Mr. E. A. Tietkins. Mr. Loewenthal, whose remarkable physical vigour was maintained to a great age (a fact which he attributed to abstemious habits and abundance of fresh air and exercise) was well known to a past generation of psychic students. When Mr. Jesse Shepard, the musical medium, paid his first visit to England, Mr. Loewenthal arranged a series of recitals in his own drawing-room. Mr. Tietkins will perhaps be best remembered by those whose connection with the Alliance extends to its early days as a gifted singer with a beautiful tenor voice, which caused him to be in great requisition at the annual conversations. His interest in Spiritualism was accentuated by the fact that he was himself a natural sensitive and received unsought many evidences of spirit presence and guidance. A number of these he placed on record in a little work, "Mediumistic and Psychic Experiences," copies of which can be obtained at the office of the Alliance (post free 6d.).

"NATURE SPIRITS."

Mr. J. Chillingham Dunn, of Yokohama, Japan, writes:—

From one side of the Pacific Ocean Mr. A. K. Venning writes, in your issue of November 20th, to take me up upon the subject of nature spirits, and from the other side of the same little strip of water I take up the ball again! Mr. Venning thinks that logical inference does not point to the existence of nature spirits, since while the life in animals, for instance, on the spiritual evolutionary hypothesis, will ultimately form part of man, and therefore involves the idea of purpose, the same warrant for the existence of nature spirits cannot be maintained, presuming them to be not of a superior order to human beings. He concludes his letter by saying that he has never heard of such beings having been seen "clairvoyantly—as distinguished from imaginatively." If such examples of clairvoyance as may be familiar to Mr. Venning in his reading have not included instances of the observation of nature spirits, it might interest him to secure from a theosophical friend some literature which contains descriptions of these creatures. But to return to the first-mentioned objection to the existence of the nature spirit. I myself do not think nature spirits are superior to man, neither do I believe that their life will pass through our humanity; yet if they exist, as I certainly believe they do, they must necessarily subserve a purpose. That purpose I suggest may be the following: If each one of us ultimately is to become an individualised centre in Divinity, each such centre, while one in essence with every other centre by virtue of their identity of basis in the Divine, will nevertheless have behind it in its centuried pilgrimage the trace of a past coloured by its own individual set of experiences, and as no two beings ever have exactly the same experiences, each of the Divine centres will have his own individual note, that particular shading of which, as it were, is the outcome of his set of evolutionary experiences. Now the line of lower evolutionary progress most studied, perhaps, by students of the best representative spiritual philosophies has naturally enough been that which covers the evolving life running through certain departments of the lower kingdoms—mineral, vegetable, animal, man. But I do not think that all the forms of the lower kingdoms necessarily envelop a life that will proceed on the evolutionary journey *via* mankind. May there not be different lines of progress? For instance, may not the life now animating the bird kingdom have as the next step the kingdom of the nature spirits and branch off without passing through the human kingdom at all? This at least suggests a possible purpose and function for the existence of nature spirits. Perhaps in the unimaginable splendour of God some of the glorious individualised centres in His consciousness will have the trace of a past behind them which involved a pilgrimage through our humanity while other such centres may have the trace of a past which involved a line of evolution outside our human kingdom. In that ultimate splendour it is certain that the glorified beings concerned—ourselves and others in the future—will not be troubling about which line they travelled, and if God, who is the only experiencer in all lines, suffered less, was crucified less, along one line of His submergence in lower planes of His own making (of His own Substance) than along another line, it is all the more cause for rejoicing to think that the grand object to be achieved was possible with so much the less of crucifixion than some of us now might have imagined. "Having in ancient times emanated mankind together with sacrifice, the Lord of Emanation said, 'By this shall ye propagate; be this to you the giver of desires';" says the Bhagavad-Gita, and truly when we think that when the Mighty Self crucified Himself by emanating and wearing as a garment this Universe, and did so knowing beforehand all that He in that universe would have to endure in the multitudinous forms it contains, we may well marvel and wonder at such unutterable sacrifice, and by doing all possible to decrease pain and promote happiness and well-being for all creatures and beings we may know that we are lightening God's burden and making easier His crucifixion in so doing. "Inasmuch as ye did it . . ." and "Not a sparrow falleth . . ." If God is sensitive at every point of His Universal Body as man is sensitive at every point of his physical organism, it is true

that by our treatment of others we are lightening the burden of experience which the Divine has to endure in those others.

This seems a big divergence from the question of the mere existence of nature spirits, but as it grew naturally out of the explanation I suggested of the purpose of their existence, it may perhaps be pardoned.

There is one thing which I would like to suggest to those convinced of the reality of psychic phenomena, and that is this: Remembering the sceptical attitude which was once their own with respect to things which they now accept, it would be well to refrain from simply transplanting that scepticism for use against further developments which now may begin to intrude themselves on their notice in the new position on which they stand.

WAR PROPHECIES.

There appears to be no sign of abatement of the steady stream of war prophecies that continues to pass under our notice. The "Occult Review" for April relates a prediction stated to have been given on March 31st, 1871, by the French psychic, Allan Kardec (who had passed on about two years previously) through the instrumentality of a medium. Speaking of the Franco-German War which was then in progress, Kardec is represented as saying:—

The war between France and Germany, like the Spanish Revolution, like the Civil War in Paris, like the simmering popular agitations which sweep over Russia, England, and Austria, is but the prelude of a general conflagration, which after first enveloping Europe will extend to the whole world. In this period to which I allude of, say, from twenty or thirty to fifty years, many peoples, long subjugated, will recover their independence.

The prophecy concludes with an indication that future Governments will carry out their duties on lines of greater humanity, broad-mindedness, and understanding.

The same magazine refers to the vision seen by Mrs. Ona Richardson, of Toronto, in which she saw Queen Victoria, who was weeping bitterly, attempting to clasp the hands of the Kaiser and the Czar, at the same time saying, "They are all my children." The medium also obtained the date "July 23, 1916," presumably that on which hostilities are expected to cease.

TELEPATHY OR COINCIDENCE?

"Was it telepathy or coincidence?" asks Mr. W. R. Hodges in the American "Spiritual Alliance Weekly," *apropos* of a puzzling occurrence in his career. In the summer of 1881, while making a three weeks' stay in Venice, Mr. Hodges, who was then writing in art magazines, met Mr. Robert Blum, a well-known draughtsman engaged on "Scribner's Magazine." His new acquaintance offered to introduce him to the work of Tiepolo, a great painter who flourished a century before, but who had—unjustly, in Mr. Blum's view—been almost entirely ignored by writers on art. It was arranged that if Hodges agreed with Blum's estimate of Tiepolo's work he should write him up for a London art journal, and Blum would secure permission from "Scribner's" to illustrate the article. The two accordingly visited numerous churches and palaces in Venice, Verona, Munich and Wursburg, which contained Tiepolo's masterpieces, Blum making sketches, and Hodges, who fully shared his friend's admiration for the dead painter's genius, taking mental notes for the proposed article. On his return to the States, however, Mr. Hodges found his time so fully occupied that he could not at once start on his article. One day he picked up the latest copy of the art journal to which he intended to send it. To his astonishment there was his unwritten article in almost the very words he had intended to employ, and illustrated with reproductions, by an English artist, of the identical pictures his friend had sketched! No one besides Mr. Blum and himself had known of their joint intention, and Mr. Hodges closes his narrative by putting to his readers the above query.

CASES OF DEFERRED RECOGNITION.

How "Chance" and "Coincidence" Provide Clues to Identity.

A lady of our acquaintance, who signs herself "Astra," writes:—

I am sure that many spirits are unrecognised at *séances* who may afterwards be either remembered or verified, and that tests are also given the value of which is only proved afterwards. I think it may help those new to the subject to hear of a few I have had myself.

Mr. Vango once gave me a very clear description of one who somehow seemed to be familiar to me, but whom I could not recognise. Afterwards while turning out some drawers full of odds and ends I came on a photograph of a brother officer of my husband's, which struck me as being so like the description that the next time I went I asked some questions, and it seemed certainly to be the same. His nick-name was given, a very peculiar one, and certain details. He was killed during the Franco-German War of 1870. I had never seen him, but having married in the following year, I often heard of him from my husband, who was very fond of him, and in 1890, after his own transition, appears to have brought him to see me for the first time! He often came after that.

There is sometimes a reason for several of a family coming together—at least, that has been so in my case. Mr. Peters once clearly described three of a family connected with me. They had died at different times, and I had never seen them together in my life, so it was rather confusing to me, but I could make no mistake about who they were. A week afterwards a relation (cousin of these three persons) died very suddenly, and I have since found that two or three of a family coming together "to see me," as it were, is a sure forerunner of an approaching death in that family, generally an unexpected, or sudden one.

Again, I find things come in sequence, and if notes of a *séance* are put down the same day, references can be checked and the whole sequence put together. This shows what care should be taken not to pass over even seemingly trivial things. The verification may not come at a *séance* at all. For instance, near the close of a *séance* at Mr. Vango's, the name "Brackenbury" was given. I knew this name as being that of cousins and connections of my husband. They were not very near connections; indeed, I do not think he ever saw his cousin Mrs. B——, though many years after her death we met her husband in society, and I doubt if Mr. B—— knew anything of the relationship. No more could be given at this *séance*, and nothing occurred to recall the matter until a *séance* at the same medium's house about a fortnight later, when I was told someone had come for me who gave his name as "Sam." Never having known anyone of the name, I did not recognise it, but I was told, "Oh, yes, you know him, Sam! Sam-u-e-l. You know him quite well!" I still disclaimed any knowledge of Samuel; and no more was said of him.

That same afternoon I visited a lady acquaintance, and during my stay a gentleman I had never seen before came to tea. I was rather interested when he said he had just come from Richmond, where he had been calling on an old lady, Mrs. Carr, whom I knew well. She was of Colonial family, and connected with the Brackenburys, and also with a Samuel Barnett, who was an uncle of hers, and a near relation of the B——'s. Mrs. Carr had helped me a good deal in clearing up obscure points in a family pedigree, and had given me many particulars about her uncle Samuel, whom I certainly seemed to know very well, though he died long before I was born. Now note the connection between all this, taking over two weeks to verify, but being perfectly clear in the end, for I at once recognised "Samuel."

I am now so used to "coincidences" and "chances" that I do not believe in them; at least not under those names; for it has been so often proved to me that nothing is haphazard, that all is part of some plan and arrangement, however trivial it may seem to be at the time.

Beginners in Spiritualism ask for too much. They think only of taking, not of giving. I mean we all have a certain amount of power with which we help a *séance*—some of us who are mediumistic more so than the others—and we should go to a *séance* prepared not to receive wonders and tests for ourselves, but in an unselfish spirit, thankful if we get any message, but prepared simply to help the medium and the unseen friends who wish to testify their presence. Our time will come, though it may not be at that particular *séance* at all, through a chance meeting on the way back, or a letter received, or something said that clears up doubtful points.

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LONDON, W.C.
SATURDAY, APRIL 15TH, 1916.

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Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and LIGHT can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

MEDIUMSHIP AND THE DRAMA.

"The Barton Mystery" at the Savoy Theatre, with its introduction of mediumship in the person of Beverley the clairvoyant, played with consummate art by Mr. H. B. Irving, has given rise to an immense amount of public discussion regarding psychic powers and their reality or otherwise. It is not by any means the first time that Spiritualism has been presented on the stage. But with the exception, perhaps, of Victorien Sardou's well-known play in which the subject is treated seriously and with understanding, the medium has been exhibited as an unscrupulous rogue, playing on the superstitions of credulous dupes. Most, if not all, of these productions belong to the order of farce, and quite appropriately, for it is impossible for any reasonable being to suppose that there would be in real life any persons quite so stupid as to be deceived by the hocus pocus and shallow tricks of "mediums" as they are represented in such plays. Yet even these exhibitions of buffoonery provoked protests. There are limits even to a sense of humour, and those who knew the truth on the matter and were concerned for a subject that for them had very solemn and sacred aspects were not slow to express their indignation and disgust to the persons responsible for the various travesties.

These protests were not without their effect, but in the meantime the education of purveyors of public entertainment had been advanced in other directions. Some of the playwrights by coming into contact with real mediums and real phenomena had made discoveries of their own. "The Barton Mystery" is one of the results, and in the various notices of the play we observe significant signs of a change of view on the part of dramatic critics. It now transpires that there are cases of "genuine psychic illumination"—a remarkable discovery—as well as of "shameless spoof" in connection with mediumship. Beverley is a "plausible ringletted charlatan of alcoholic tendencies," but he has trances "sometimes real, sometimes simulated." He is an "imperturbable trickster," but he has a "thin streak of genuine sensitiveness to psychic influences."

We are getting on slowly, but surely. The truth must not dawn too soon on an unenlightened public or the illumination might be too dazzling altogether. We have got as far as a medium who is genuine but who is given to eke out his real powers by spurious methods. He has his parallels in real life. Many of us discovered the fact when some of those concerned with the production of this particular play were in their cradles. But things move

rapidly as we go forward. It will not, we think, take dramatists another generation to discover that even Beverley is a very small part of the truth, that there are mediums without either "ringlets" or tricks or alcoholic tendencies, people of character and intelligence, with nothing whatever in common with Sludge the medium. Presumably the fact is little known to the public because it is one of those things that can be learned with but a small amount of intelligent inquiry.

It has been said that professional mediums are themselves responsible for the odious pictures of mediumship presented upon the stage. (The medium as presented on the stage is nearly always a professional.) That, as a general principle, we take leave to doubt. The medium, when he is tricky and elusive or a prey to intemperance is often the victim of just that instability of temperament that is the secret of his mysterious powers, and moreover he may unconsciously reflect the vices of those by whom he is surrounded. Harassed, browbeaten, misunderstood, fulfilling a thankless office, he is a very scapegoat laden with the sins of society, and too often driven, like the scapegoat, into the desert. His case has parallels amongst those of sensitive organisation in other vocations of life—vocations which, belonging to the recognised order of things, are never selected for attack on account of the shortcomings of a few of their followers. It is time that some of those whose function it is to instruct or amuse the public learned this fact—it is quite an elementary lesson. It is time that the public learned it, too, because nowadays it is the fashion for those who cater for the public to study its demands and to adapt their instruction or amusement accordingly. Like a certain type of military commander many of them lead their followers from behind. Mediums are quite as various as others of the gifted classes. And Beverley represents but a small and vanishing portion of a large body of persons, professional and unprofessional, whose average is at least as honest and reputable and certainly of equal value to the community as any that go to make up our mixed civilisation. It may be claimed that the medium must learn through affliction the virtues of self-control and self-direction. True enough, but there must be reciprocity. Those who seek his aid should acquaint themselves with the need for sympathetic co-operation with the delicate powers they are calling into operation, and remember that, so subtle are psychic laws, for any follies or failures which may result they themselves may be partly or even wholly responsible. That old disclaimer of responsibility, "Am I my brother's keeper?" will not serve here. The reply is plain, "No, but you are your brother's brother."

SPIRITUAL PHILOSOPHY AND THE WAR.

Referring to Mr. Arthur Lovell's letter on this subject on p. 104, Mr. J. J. Meyrick writes to point out that the Sermon on the Mount, in which Jesus counselled non-resistance to violence and persecution, was addressed solely to his disciples, not to the multitude (Matthew v., 1 and 2). He says:—

It is perfectly evident that if society in general adopted the principle of non-resistance to violence, the most industrious and virtuous members would be the easy prey of the most lax and vile. But if we admit that Jesus intended his orders to be followed only by the disciples, his object is easily understood. He was anxious to have the Gospel preached throughout the country, and told the disciples that he was sending them "as sheep among wolves."

If they had fought with any who attacked them, they were liable to be imprisoned on false charges, or even to be stoned to death by the mob. Passive resistance to violence would be least likely to irritate the latter and most likely to excite the sympathy and curiosity of the better disposed individuals.

PSYCHIC SCIENCE IN PARLIAMENT.

By "ANGUS McARTHUR."

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, March 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

(Continued from page 118.)

DISCUSSION.

In opening the discussion on what he characterised as a very interesting discourse, THE CHAIRMAN said the idea of a central body giving certificates had been before the Alliance for a good many years, but in his view it was fraught with a good deal of danger. Ordinary mediums, he believed, had nothing to fear from the law unless they foretold the future. If they kept clear of that they were safe from interference. And, in reality, no one could foretell the future. The utmost that was possible was to foretell the probable course of events. Every event that occurred in a man's lifetime was due to the culmination of several forces, and if a person had psychic gifts and saw where these forces culminated he might be able to indicate the probable course of events. But a man was greater than the forces surrounding him, and whatever the influences indicated by the marks on his hand or the star under which he was born, he could rise above them.

Mr. Gow asked why the Act of Henry VIII. was repealed after being in force for fifteen years. A lady inquired whether there were not two kinds of Spiritualism—white and black magic—and whether priestcraft was not employing black magic against the movement.

Mr. R. A. BUSH hoped the lecturer's suggestion would be carried out. As the movement increased we should probably find ourselves, especially in regard to psycho-therapeutics, attacking vested interests, and thereby making serious antagonists. He thought there should be an organisation for the protection of genuine mediums, and suggested that the Alliance should initiate the movement by preparing a scheme, not only for London but for the country at large.

THE REV. HUBERT HANDLEY testified to the great interest that was felt in the Church of England in Spiritualism. Without being committed to the phenomena many of his brethren regarded the movement as of great importance, feeling that it was strengthening the basis of their faith. That night's lecture was the most weighty which he had heard on behalf of the cause. It was masterful and luminous. Might he take it that legal authorities were again becoming open-minded? Was Baron Pollock, to whom Mr. "McArthur" had referred, representative of the Bench when he said he distinguished between conjuring tricks and supernatural phenomena?

DR. ABRAHAM WALLACE recalled that ten years ago he had taken the chair at a meeting at which an attempt was made to get some agitation started with a view to removing obsolete statutes from the Statute Book. He thought, with Mr. "McArthur," that something could be done towards forming a Committee. We ought to regard it as an opportunity for appealing to the people, for it was by demonstrating to the public that we knew a little more than they did that we were going to advance the subject. While we had in the Cabinet such a man as Mr. Arthur Balfour, the time was ripe for some such action. As an evidence of the increasing interest taken by our leading men in psychical matters, he alluded to Sir Arthur Conan Doyle's recent letter in *LIGHT*, and read a letter of his own in the current issue, suggesting the formation of a small committee to investigate the phenomena of astral travelling. He thought the Alliance might start it, and invite the co-operation of others from the S.P.R. He proposed a hearty vote of thanks to Mr. "McArthur" for his lecture.

MR. F. C. DIMMICK, in seconding the motion, suggested that such a central organisation as had been advocated should, if formed, assist the efforts of local societies to raise the level of the messages given on their platforms.

The motion having been carried with acclamation, Mr. "McARTHUR" replied to the points raised by some of the speakers. The Act of Henry VIII. was, he imagined, probably repealed on the initiative of the Protestant party, who would regard it as a piece of illiberal legislation. That was a conjecture without reference to authorities, but he felt pretty sure he was right. As to black magic being used by priestcraft for the purpose of putting obstacles in the way of Spiritualism, he could not entertain the idea that there was anything like a general use of black magic, and he did not believe there was such a thing as "priestcraft." The overwhelming majority of priests he believed to be men whose devotion to truth and righteousness was beyond all challenge. (Loud applause.) As to there being any risk of Spiritualism emptying the churches, instead of emptying them we were going to fill them. (Applause.) The reason why the churches had emptied was because man had lost his hold on the spirit realities which lay behind the churches. With this big war up against us we had realised that there was something beyond the material and the physical, and at a critical moment, by the design of a mighty Strategist, this awakening had come. Standing there as a member of the Church of England he said that he knew of no more uplifting influence than he had experienced in the beautiful services of that communion. It was sufficient to convince him that one had only to let men know what they missed and they would come in. "When you once convince the vast public of the spiritual origin of Christianity they are going to fill your churches to overflowing!" F. W. H. Myers once said that in another fifty years, in the absence of psychic science, nobody would have believed in the resurrection of Christ. But with the growth of psychic science, in another fifty years everybody would believe it! The point was the same in regard to the medical profession. We had got to enlist its sympathy. With all its faults it was never slow to follow science wherever science might lead it. It was being infused and changed, the same as the clerical profession. We should see them both gradually leavened.

His clerical friend had asked whether Pollock was representative of the judicial bench. He believed he was. He thought the judicial mind was decidedly more favourable to our subject. Our judges were of a high type of character. Mr. Asquith's Government from 1906 had abolished the old method of giving the highest judicial appointments as the reward of political services, and without regard to personal qualifications. From that time he doubted if there was a single judicial appointment that could be challenged. But they must remember that a judge on the bench was bound by the law and not by his own sentiments.

"If," said Mr. "McArthur," in conclusion, "there is one thing more than another which I observe with pleasure it is the widening spiritual interest in this subject which I have seen everywhere. It is going to react on all the religious bodies among us and bring us into contact with the great realities of life which, after all, are the spiritual realities." (Cheers.)

In the light of Reality no man can deceive humanity or the universe, but he can deceive himself.—JAMES ALLEN.

HOW A DESCRIPTION WAS BROUGHT HOME.—Mrs. E. A. Cannock writes that one Sunday, when giving clairvoyant demonstrations at Walsall, she described a spirit named William and gave details of his final illness, but the gentleman to whom the description was given failed to recognise it. She next, in vision, seemed to be standing in a railway junction, from which she emerged into a main thoroughfare—a winding street with irregularly built houses. Half way up the street on the right she observed a house painted green, in the porch of which hung a parrot in a cage. At the top of the street she turned to the right to a pretty church and saw opposite the church door three graves, which she felt were the graves of the spirit friend whom she had described and of members of his family. As she finished narrating this experience another gentleman in the audience recognised the town as Yeovil, and then the first gentleman recalled that the name of his father (whom he had never seen) was William, that he had died of the disease stated, and was buried at Yeovil!

THE WESTON PHOTOGRAPH AND ITS PROOF OF CLAIRVOYANCE.

The Rev. Charles L. Tweedale writes:—

I find that the account of the wonderful photograph which I have been privileged to take, and which has absolutely proved the reality of clairvoyant vision, has gone far and wide, and I am deluged with correspondence offering all kinds of "explanation" and suggestions. One writer suggests that it is a "finger print," another that the negative has been dried before the fire and that the image of the man is a frizzle of melted gelatine, another that it is something which was momentarily interposed during the exposure. It is therefore necessary for me to say particularly that I am a photographer of thirty-four years' experience, and that the image is *not* a finger print. There is no finger print on the plate; the negative was air-dried and *not* dried before the fire; there is no degeneration of the film, or want of homogeneity in any part of it. The film is absolutely perfect all over the surface. Nothing fell down or intervened between the camera and that part of the piano where the image shows up, neither did any of the persons in the room move from their places during the exposure. The figure was visible only to my wife. The evidence is perfect. There is absolutely no flaw in either the evidence or the experiment, and no honest man can examine the evidence and the negative without admitting that this experience proves the actual reality of clairvoyant vision.

Mr. Tweedale states that the people in his own neighbourhood have received his account with varying degrees of appreciation or disapproval; some roundly accusing him of perjury, while another large section cry "devil!" He says:—

I have been quite solemnly warned by well-meaning people that the Prince of Darkness has made a dead set at me in this matter, and I am in sore danger of perdition! . . .

On the other hand, quite a large number of persons, both local and all over the country, are receiving the account with interest and deepening conviction. The outlook is distinctly encouraging. Every convinced believer becomes a fresh centre for the diffusion of these truths. I should have liked to see a picture of the photo in these columns. Personally, I can see no earthly reason why a block should not be made, by any mechanical or other means, to reproduce what is seen in a photo. To retouch a block for newspaper reproduction does not mean that the actual photographic prints on the negative are retouched. These remain intact, and are there for verification. The block merely gives an idea of it to the public at large.

I may say, by way of explanation, that the figure of the man is plainly visible and will easily reproduce without retouching, if the printed impressions are taken on smooth surface art paper, as for book illustration. It is only for reproduction on news paper with rapid printing that a strengthening of the block image is required. To do this is just as reasonable a proceeding as the preparation of a woodcut, to which no one would dream of taking exception.

Space and other considerations prevent us reproducing the whole of the long letter which Mr. Tweedale has sent. We have, of course, allowed him to give his own side of the question of publishing a psychic photograph the special feature of which is too indistinct to be reproduced without artificial heightening. We none the less adhere to our opinion of the unwisdom of such a course, and are confirmed by taking counsel of those who have many years' experience in psychic matters, including camera experiments. Their opinion is that Mr. Tweedale should regard the result he has attained as a promising beginning and not a climax of his experiments.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 17TH, 1886.)

We learn from a correspondent in Moscow that the Czar and Czarina are expected there about the 25th of this month, when it is probable Mr. Eglinton will be invited to give several sances to them during their stay in that city.

The Professors of Moscow are awakening to the interest which Mr. Eglinton is now creating in Russia. Several of them, including M. Schamaoff, Assistant Professor of Practical Mechanics, and M. Lubomoodrov, Professor of Financial Law, have had several sances with excellent results, and we believe papers are to be read by some of these gentlemen, detailing their experiments and the theories deduced therefrom.

VISIONS AND PROPHECIES OF THE WAR.

SOME SPECULATIONS AND A MORAL.

The occult and mystical literature which the war has produced has been not only extensive but various, ranging from sane and really illuminated utterances to the sheerest fantasy and illusion. Exalted spiritual deliverances, in harmony with modern progressive thought, have appeared cheek by jowl with legends that might have illustrated the theory of reincarnation by being born again after a flourishing existence amongst the peasantry of the fifteenth century. Science and commonsense look sourly upon these fantastic growths of the mystical spirit, but they are probably quite harmless, and may even do good by keeping alive the sense of wonder and mystery which modern Materialism has done so much to crush. There is, indeed, great virtue in the fairy story. It nourishes the instinct of romance and adventure, and it is the eternal enemy of Gradgrind, Bounderby and the Manchester School, which alone is sufficient to justify its existence.

In "The Visions of Mons and Ypres," a pamphlet by the author of "The Great Pyramid" (Robert Banks and Son, 3d.), we find a review of the evidence for the visions, and citations from articles and letters by Miss Phyllis Campbell, Miss Courtney Wilson, Miss Callow, the Rev. Alexander Boddy and others whose testimony has already appeared or been noticed in *LIGHT*. The author of the pamphlet, however, seems to be unaware that Private Cleaver's statement, which he quotes, turned out on subsequent inquiry to be unreliable. In his commentary on the visions the author deals fully with Mr. Machen's story and regards with favour Mr. Harold Begbie's theory that Mr. Machen received his idea telepathically. But in the main he rests his case on Biblical prophecy. These are the "wars of the last days," the occasions of "fearful sights and great signs" from Heaven."

Furthermore we are adjured to remember the nature of the forces arrayed against us in this war, viz., Ultramontane Rome and Germany which are "wholly evil."

Their purpose in making this war has been to crush Britain as the stronghold of Protestantism and the chief witness of God in the world and the chief propagator of the Bible throughout the world.

And it is only the other day that we heard two Roman Catholic friends strongly contending that the war was the outcome of German Protestantism! Well may Pilate have asked, "What is truth?" The author of the pamphlet is much impressed by the "rider on the white horse" which was the subject of several of the visions. He finds the explanation in Revelation xix., where in the final great war Christ is revealed as "a rider on a white horse."

From the purely human standpoint, which we prefer to adopt, we find the author's deductions and classification decidedly unsatisfactory. Let us take, for example, the case of Roman Catholics, upon whom he is very severe, regarding them as among the hosts of Satan. Doubtless a large number of them are fighting with the Central Empires against liberty and the ideals of Christendom, but the vast majority of Papists are arrayed with the Allies, so that on the practical lines of the argument Satan is fighting against Satan.

Such is the confusion that invariably comes of mixing up spiritual and material considerations and importing a sectarian bias into the discussion of a question which transcends all such issues.

Another pamphlet, "Shall We Win the War, and Why?" by Henry D. Houghton (Robert Banks and Son, 1d.) works out the problem on the lines of Anglo-Israelism. The British are God's people (Israel), and the Germans, their bitter enemies, are doomed by the same fact:—

God will take Germany in hand, never fear, as He did Amalek of old; and unless I read Scripture wrongly, her punishment will be of such an astounding character as will make the ears of everyone that heareth it tingle.

The parallels between the ancient Biblical prophecies and the position of Great Britain to-day are worked out with no small ingenuity.

Both pamphlets will have an interest to those who are favourable to the particular theological prepossessions to which appeal is made. But the war goes on, and will in the end doubtless involve *revisions* as well as visions. If it were not such a colossal tragedy one might find amusement in the squabbles of conflicting creeds and cults concerning its origin and significance. It almost seems the climax of absurdity, for example, to find one class of commentators seeing in it the Nemesis of the drink traffic, while another class practically hints that a war in defence of liberty must involve those liberties which social reformers, including the temperance party, are trying to put down!

Unbiased reasoning tells us that the war was caused by many things that needed correction in ourselves as well as in the enemy. Perhaps intolerance and credulity are two of these things. G.

SPIRIT AND MATTER.

BERGSON ON REALISM AND IDEALISM.

The deep problems of life and its conditional phenomena have always a great attraction for the earnest thinker, and the recent references to the subject in your columns have been very interesting.

These questions of spirit and matter, soul and body, idealism and realism have been well reasoned out by Bergson. He writes:—

To ask whether the universe exists in our thought or outside of our thought is to put the problem in terms that are insoluble, even if we suppose them to be intelligible; it is to condemn ourselves to a barren discussion in which the terms *thought, being, universe*, will always be taken on either hand in entirely different senses.

Bergson sums up the problem of matter by saying that "questions relating to subject and object, to their distinction and their union, should be put in terms of time rather than of space."

He dissents entirely from the generally accepted modern psychology, insisting upon it that the brain is not a perceptive organ, as materialistic science teaches, but a conductor of motion—a motor, in fact. It is rather a sort of central telephone exchange than a seat of perception. The point of perception lies in the thing perceived and not in the brain. The body is an instrument of action and of action only; it receives and returns movements. Its office is to allow communication, or to delay it. It adds nothing to what it receives.

In summary and conclusion he enlarges upon the reasons why both realism and idealism are unacceptable, because they both assume and point to pure knowledge instead of action.

Realism and idealism are, in fact, in opposite extremes, the truth, as usual, being midway between them. There is an objective world distinct from our senses which the mind goes out to meet. As the object is at the place where it is perceived, so is pain in the place where it is felt. Consciousness and matter, soul and body, are thus seen to meet each other in perception.

The idea that our bodies preserve memories in the mechanical form of brain deposits is, our author asserts, borne out neither by reasoning nor by facts:—

The doctrine which makes of memory an immediate function of the brain—a doctrine which raises insoluble theoretical difficulties—a doctrine the complexity of which defies all imagination, and the results of which are incompatible with the data of introspection—cannot even count upon the support of cerebral pathology. All the facts and all the analogies are in favour of a theory which regards the brain as only an intermediary between sensation and movement. We cannot see how memory could settle within matter; but we do clearly understand how—according to the profound saying of a contemporary philosopher—"materiality begets oblivion."

Bergson claims that individual consciousness escapes from the law of necessity as soon as it realises the reality of spirit, and with memory we are in very truth in the domain of the latter. And he finely says that

Spirit borrows from matter the perceptions on which it feeds, and restores them to matter in the form of movements which it has stamped with its own freedom.

A. K. V.

HUMAN ANIMALS.

Frank Hamel, in "Human Animals" (Rider, 6s. net), has collected and classified a great deal of curious and interesting information concerning the widespread belief that men can change into animals, and animals into men. The transformation may be either voluntary or involuntary. In the former case it is brought about in various ways, such as wearing the skin of the animal, drinking the water found in its footprints, or using certain ointments and incantations; in the latter it is effected by the aid of sorcery, witchcraft or black magic. To become normal again it suffices to remove the skin, to plunge into water, to roll in the dew or be saluted by the sign of the cross. Prentice Mulford believed that the spirit of an animal could actually be re-embodied in a man or woman, and that its prominent characteristics would be observable in the person concerned. Most people have, at some time or other, noticed resemblances of this kind, and the common use of such expressions as "foxy," "wolfish," "snaky," and even "hoggish" in connection with certain individuals is, in this respect, significant. The myths and legends testifying to the existence of were-wolves are very numerous and precise, and trials in which lycanthropy figured have not been infrequent. Witches, too, were generally credited with the power of transforming themselves or other persons into various animals and of sending forth so-called familiars in animal shape. We have also "animal elementals," "animal totems," and "animal spirits in ceremonial magic" and the like. The chapter on animal ghosts contains several striking instances of this form of apparition which merit the attention of all open-minded students of psychical phenomena. While the author's researches have not led her to any definite conclusion, she is inclined to seek in modern conceptions of the constitution of matter and man's latent power to project his thought-forces a possible explanation of the alleged transformation from the human to the animal form. The book deals in an attractive way with an obscure branch of occultism, which offers a promising field for further inquiry and investigation. A. B.

A FATEFUL STONE.

A correspondent sends us the following story, which conforms to a well-known type of "weird" legend—viz., that in which misfortunes attach to certain objects the taking of which has involved sacrilege or disobedience to the wishes of the departed. Just how far any evil results are really due to supernatural causes is difficult to decide. We give the narrative under reserve, as not being fully authenticated:—

About 1857 the Rev. — S — went as rector to the parish of W —, England. The church was old and interesting, but a stone slab was removed from the chancel to the nave to make room for a tessellated pavement.

On that slab, after giving names and dates of deceased persons, were—and still are—the words: "It is a request from the dead to the living that this stone be not removed."

Now, during the whole time, over forty years, that this rector and his family were at the rectory there were long and continuous trials; sickness ending in death in a son and later in a daughter; sickness in another son causing deterioration in mind and morals; very little blessing in the parish; sudden illness attacking the rector at different times; ten years of illness of the rector's wife in a sad form, and other distressing incidents.

The eldest daughter, now a woman of seventy-three, feels that this sacrilege is the cause of these many trials. Only one son was born in this rectory, and he has deep trials in his family and affairs from no fault of his own. The eldest daughter informed the incoming rector of all this. She is content that no blessing can rest on any rector or on the parish till the slab be returned according to the desire of those to whose memory the stone was laid.

F. C. C. writes: Mr. "Angus McArthur's" allusion to the satellites of Jupiter brings to mind the fact that in the 17th century Galileo, with the telescope he had invented, first discovered the satellites and that certain of his opponents refused to look through the telescope and see them *because they knew they were not there!* In exactly the same way certain people, otherwise sane, refuse to consider the evidence of Psychic Research because they "know" the whole thing is utter nonsense.

SIDELIGHTS.

We learn with pleasure that "M. E." (to whom, it will be remembered, we have been indebted for some interesting articles on the "Direct Voice") has gained the D.S.O. for a piece of intrepid bravery. Our contributor, who is an Engineer officer, faced flood and fire in the work of rescuing some brother officers and men who had been engulfed by an explosion. Another article from his pen will shortly appear in our columns.

A memoir of Alfred Russel Wallace is to be published by Messrs Cassell on the 27th inst. It is from the pen of Mr. James Marchant and will contain a collection of hitherto unpublished letters which, in conjunction with the use of correspondence from Wallace's own autobiography and the lives of Darwin and Lyell, tells the story of the evolution of the idea of natural selection in the scientist's own words. The letters also include correspondence with Gladstone, Herbert Spencer, Kingsley, Sir Francis Galton, and Sir Joseph Hooker.

A. B. W. writes: "Infinite harm is done to the cause of psychic investigation, and those who accept the great truths of Christianity are repelled, by the claims put forward by so many that communication with those who have passed from this life will bring about a new 'religion' and sweep away 'worn-out creeds and dogmas,' presumably those of the Christian faith. . . . Each one of us is free to hold his own belief, and to attack and vilify that from which we differ is not to forward the cause of scientific investigation of any subject, least of all that to which I am referring."

SEANCE EXPERIENCES WITH MRS. SUSANNA HARRIS.

Mrs. Edith T. Wood, whose home is in London, but who has been staying at a small town near Dublin which was recently visited by Mrs. Susanna Harris, sends us a long account of some séances given by that lady which she and her hostess attended. Much of the phenomena recounted by Mrs. Wood is less marvellous than she supposes, as similar manifestations in connection with Mrs. Harris's sittings have frequently been reported in *LIGHT*. We can only find space for the following abridged narrative:—

Nearly all the sittings were held in complete darkness, except one in subdued light, where the rays of sunlight could not be entirely excluded. At this séance the sitters saw distinctly a small musical box, moving round, above their heads, and while moving playing a tune.

Some of the voices were faint, others very pronounced, and in some cases the speakers did not use the trumpets at all. "John King" has a voice powerful enough to be heard quite clearly, and he paid us several visits and joined in the singing. In one case known to us both we recognised the actual voice, as we used to hear it in earth life. As many as twenty-six spirit friends would speak to us during one sitting.

At another sitting a hand was materialised and laid gently on my shoulder, and it also touched the head of another sitter. The musical box played above our heads and often touched each sitter in passing. The trumpets, too, were carried to the ceiling, touching each sitter on the way. Lights of golden-yellow and rose-red were produced, and on one occasion a flower which looked like a beautiful tulip of a deep red colour was carried round and held before each sitter. Perfume was often wafted round and once a bird sang. At all the meetings the psychic power was felt to be very great. Once after two sitters had spoken a rush of air was felt all round the circle, as if an aeroplane had passed swiftly through the room, and again when an engineer had spoken, the sound of a train passing and dying away in the distance, was heard by all. Twice we received wireless calls, and the S.O.S. distress signal, and in each case we heard afterwards of large steamers sinking. I was told one evening that a letter I was expecting would arrive sooner than I anticipated. I thought it impossible for it to reach me before the first week in April, but it arrived on the morning of March 21st. At the end of another sitting we were told the spirit friends had thrown flowers over us all. During the séance we had heard various sounds as of something dropping in the room, and at the close we found that a bowl, standing on a table in the room, was quite empty, and that the flowers it had contained were scattered all round us and over the mantelpiece, cushions, chairs, &c. No water had been spilled in transit, which would certainly have been the case if human hands had scattered the flowers.

At other séances the sitters were personally given a flower, either in their hands, on their hair, or at their feet. The strongest physical phenomenon was a succession of hard knocks on the floor, which were so powerful as to make the chairs on which we were sitting vibrate, and could only be compared to

the blows of a sledge-hammer. The séances were full of incident, and to anyone who is anxious to learn more regarding them I shall be pleased to give further details.

LETTERS TO THE EDITOR.

The Creative Power of Thought.

SIR,—I would not criticise what Miss E. P. Prentice has written, but, at the same time, I think it right to point out what appears to me to be an error generally made when Creative Thought is used as a basis for argument.

Thought has *no creative power*. It is the self-conscious subject who creates by the use of thought.

I must not write at length, but may point out that James Ward, as a scientific psychologist, fully recognises the importance of self-consciousness individualised as the actor in creating. Thought is used by the thinker.—Yours, &c.,

Bristol.

F. C. CONSTABLE.

April 8th, 1916.

"The Larger View."

SIR,—May I thank you for your article, "The Larger View"? As one who was brought up in a Church of England sisterhood school and witnessed the power of Christianity to produce devotion, selflessness and holiness of life, I have (especially of late) felt greatly exasperated at the attitude of many Spiritualists towards the Churches, and welcome Mr. McArthur's reproofs and your comments. I have been wanting to get some leader of opinion among spiritual people (such as, for example, the Rev. A. Chambers) to tackle the matter of union between us and the Church openly, with a view to bringing more of the element of worship and reverence into our meetings. It seems to me that one of the most beautiful séances we can ever attend is the Holy Communion. Christ said, "Where two or three are gathered together, there am I in the midst," and specially instituted the "breaking of bread" as the symbol or sacrament of His presence. The Rev. A. Chambers unites Spiritualism and Christianity in his life and his works, though not adhering rigidly to worn-out "orthodox" doctrines. Can we not have a movement, led by some influential man, to induce all our members to do the same and rise above the continual seeking merely for phenomena or clairvoyance, which are only steps (although useful steps) to real spirituality?—Yours, &c.,

"CORDELLA."

Idealist and Realist.

SIR,—I thank Mr. Owen for his response (p. 103) to my appeal for further enlightenment, but he has only confirmed me in my conviction of the nebulous and amorphous nature of the Idealist's ideas. He hides himself in a cloud of generalities and abstractions, and one cannot get a clear view of him.

He says, "I have not denied the existence of matter." He also says, "Matter has only an apparent reality . . . it is man's relation to the particular state of existence he is in (p. 27). . . . Matter is a condition set up by mind" (p. 103). Is this not a denial of matter, and is it not nebulous and amorphous? "Whose mind?" one may ask, and "What is a state of existence, and what is a condition?" If he means that our perception of matter results from the co-operation of our minds with some underlying reality, or with the universal mind; or if, contrariwise, he thinks that each of us creates automatically in our imagination a perfectly illusory dream-world (which happens to be the same as that created by everybody else, because of "the identity of arrangements conditioning life here"), why does he not proclaim it in plain language? We could then go on to the next stage and probe a little deeper. We might ask, for instance, what these arrangements are and what is the meaning of "here." (And I may explain, in parenthesis, that by "illusory" I mean "having no substantial existence, not occupying space.")

Meanwhile, I present a quotation or two in return for his. He cites Professor Schiller against me. I, too, will cite Professor Schiller: "Common sense, unlike philosophy, will never press logic to absurdity"; and again, "The same [philosopher] entangles himself by enunciating incompatible truths with equal absoluteness at different times." This is by a writer in the "Positivist Review": "The German thinkers are led astray and dominated by a theory—subjective, metaphysical and consequently false." A. Wolf writes in the "Hibbert Journal" (January, 1909):—

"It will probably come to be considered one of Sidgwick's great services to philosophy that he withstood the strong currents of idealism which carried his contemporaries off their feet. His realism may ultimately prove more valuable to the true interests of religion than the air-castles of German idealism. . . . At present not a few votaries of philosophy are wending their way towards realism."

Wise men!—Yours, &c.,

N. G. S.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,841.—VOL. XXXVI. [Registered as] SATURDAY, APRIL 22, 1916. [a Newspaper.] PRICE TWOPENCE.
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No. 1,841.—VOL. XXXVI. [Registered as] SATURDAY, APRIL 22, 1916. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

From Robert Dale Owen's "Footfalls on the Boundary of Another World," edited by Mr. "Angus McArthur" (whose valuable address on "Psychic Science in Parliament" will shortly be issued in pamphlet form) we take the following. It is an excerpt from Mr. "McArthur's" Introduction* to the work, and bears closely on the subject of his recent address:—

If . . . we can get rid of this fear [of death], if we can convince the human race by experimental demonstration, placing the facts outside the realm of doubt, that this much-dreaded "death" is no more to be feared than going to sleep, eating a meal, or taking a journey, we shall have deprived the animal majority in the human race of the most potent weapon which it employs against the aspiring minority. Nay, we may go further and look for a time when spirit interference, beyond human physical control, will be a normal and recognised element in the forces operating for the moulding of the world on the model originally planned by its Creator. The miserable combination of chicanery, humbug and injustice which we call the "law" will be rendered impotent by forces which do, in fact as well as in theory, make for righteousness. The intellect will pursue its course untrammelled by fears of what may happen to its physical partner, the flesh.

In some remarks following the passage quoted above Mr. "McArthur" deals effectively with the world-uses of psychic science, an aspect which cannot be sufficiently emphasised, since, to give a fresh application to the famous observation of Canning, it means bringing in a new world to redress the balance of the old:—

In a thousand ways the social order may be revolutionised and the reactionary forces of humanity rendered impotent in the presence of the best intellects of the spirit world. Of all the parties who are working for the regeneration of mankind not one has yet apparently grasped the fact that it is from the spiritual side of man's nature rather than from the physical that the great remedy for the wrongs of the world is to come. But the silent and subtle forces steadily move onwards, and humanity is brought to its destiny in spite of itself, and without even guessing what prospect it is that opens up before what is as yet its dim and darkened gaze. The boundaries of our knowledge must be greatly widened by the psychic sciences. They bring us into touch with intelligences to whom time and space are terms almost without meaning.

Psychic science, then, is something more than a science in the usual meaning of that term. It represents the link between Science and Religion, the higher side of the one, the lower side of the other, for we must never overlook the fact that the psychic side of life is not its spiritual side. And psychical research, although it has perhaps unduly stressed the methods of physical science in its experiments, has done a great work in arresting the materialism of modern thought. It may be permissible at this point to make a quotation from the essay on Psychical Research by

Professor William James, who was so closely associated with the Piper experiments. It has an intimate bearing on the general issue:—

. . . The S. P. R.'s Proceedings have, it seems to me, conclusively proved one thing to the candid reader: and that is that the verdict of pure insanity, of gratuitous preference for errors, of superstition without an excuse, which the scientists of our day are led by their intellectual training to pronounce upon the entire thought of the past, is a most shallow verdict. . . It is the intolerance of Science for such phenomena as we are studying, her peremptory denial either of their existence or significance (except as proofs of man's absolute innate folly) that has set Science so apart from the common sympathies of the race. I confess that it is on this, its humanising mission, that the Society's best claim to the gratitude of our generation seems to me to depend. It has restored continuity to history. It has shown some reasonable basis for the most superstitious aberrations of the foretime. It has bridged the chasm, healed the hideous rift that Science, taken in a certain narrow way, has shot into the human world.

When, a few weeks ago, questions were raised in the correspondence columns concerning the exact birthplace in Edinburgh of D. D. Home, and the donor of the monument erected to him in that city, a suggestion was made that the monument might have been erected by Robert Chambers. To some of our readers unfamiliar with the early history of Spiritualism, the mention of the name of that distinguished Scot in connection with it came as a surprise. But so far back as 1859 Robert Chambers issued a pamphlet, "Testimony: Its Posture in the Scientific World," in which he remarked on the tendency of physicists to oppose the evidence for any extraordinary natural fact which was not capable of being explained away. He observed that by the method of the physicists, of treating with the utmost rigour novel facts and occurrences, we could "battle off anything whatever that we did not wish to receive if it could not be readily subjected to experiment, or immediately shown in a fresh instance." Elsewhere in his pamphlet he says:—

Just suppose for a moment that every fact reported to us by others were viewed in the light of the sceptical system as to the fallaciousness of the senses and the tendency to self-deception. Should we not from that moment be at a standstill in all the principal movements in our lives? Could a banker discount a bill? Could a merchant believe in a market report?

In this pamphlet Dr. Chambers examined the scientific idea of evidence and testimony with special relation to psychical phenomena. To Faraday's axiom, that we must set out with clear ideas of the possible and impossible, he administered some shrewd knocks, which, indeed, it invited. Few would have the hardihood to take their stand upon it to-day.

L.S.A.—In the absence of Count Miyatovich, who had been announced to speak on "Spiritualism in the Balkans," Dr. W. J. Vanstone delivered an address on Thursday evening, April 13th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., on the subject of "Perplexing Problems in Psychic Progress." Mr. H. Withall presided. Pressure on our space precludes the appearance of any part of the report in this issue, but an instalment will appear next week.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MAY 11TH,

ON WHICH OCCASION THE

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Admission by ticket only. Two course tickets were sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend the above lecture can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

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CLAIRVOYANCE.—On Tuesday, May 2nd, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday, May 4th, at 5 p.m., Mr. J. Henry Van Stone will give the second of his series of four lectures, the subjects of which are announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, May 5th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, May 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. J. HENRY VAN STONE.

May 4th.—"The Symbols of Egypt."

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" 18th.—"Egyptian Magic."

"THE BARTON MYSTERY."—We have already devoted an article to "The Barton Mystery," based on the notices of the play, but taking of course only one aspect of it—that aspect which affects the question of mediumship. In the meantime we have been favoured with an invitation from Mr. Irving to witness the play itself. Dramatic criticism of the ordinary kind is outside our province, but we are bound to say, we found "The Barton Mystery" a finely staged and admirably acted piece of drama. The part of Beverley gives the utmost scope to Mr. H. B. Irving's talent, and we have never seen him in any rôle more admirably fitted to his peculiar gifts. A personal visit to the theatre enabled us to correct one impression which we had gathered from the notices of the play. It was stated that Beverley was a charlatan with a trace of real psychic power. The writers who presented this view of the case were evidently biased or strangely unobservant. It would be more true to say that the medium is represented as a man with a really remarkable psychic gift which he ekes out with a certain amount of imposture. We may have more to say on the subject next week. In the meantime we can commend the play as containing a singularly clever delineation of a certain type of medium, clearly depicted by a dramatist who knows something of his subject.

THE LITERATURE OF SPIRITUALISM.

BY W. H. EVANS.

(Abridged from a Paper read to the Liberty Group of the Lyceum of the Glasgow Spiritualist Association.)

The literature of Spiritualism falls broadly into two divisions: that which is produced by workers inside the movement and that which is given to the world by students outside of it. The former may also be divided into two sections: work performed by spirits through mediums and work done by people in their normal condition.

Now, although the number of works dealing with Spiritualism and allied subjects is immense and grows in volume yearly, the really good books, those that are of lasting value, are comparatively rare: the majority are ephemeral productions. Many, indeed, though regarded by their authors as divinely inspired utterances, are the veriest twaddle. Unfortunately there is a market for such, and it is not at all encouraging to note this phase. It shows how great is the educational work which the earnest Spiritualist has to perform within his own movement. It is weary, tiresome work preaching to the converted, but it is needed work. We cannot aim too high; our platform and our literary standard cannot be too good.

Clearness of thought is necessary for clearness of expression. The man who thinks clearly and reasons logically can generally express himself so as to be understood. Language should reveal thought, though some use it to conceal the lack of that necessary element.

But much of our literature has been produced in what the world would call a peculiar manner. Mr. W. T. Stead stated, "The dead are entering into literary competition with the living." Naturally those of our friends over the way who desire to give their ideas to the world are handicapped in that they have to give them through brains other than their own. The difficulties which they have to overcome must be enormous, and we can only catch a glimpse of them on rare occasions. But all inspirational or automatic writings should conform to the rules of literary expression. They should be carefully edited, and all redundancy of expression and repetition corrected. The mistake has been made of regarding writings received in this way as sacred and not to be altered. Even spirits are human, and when they inspire sensitives it is the duty of those who receive such inspirations to cast them in the best possible literary form.

Of books that may be regarded as lasting, which will no doubt be quarried from for a long time to come, the works of Dr. A. J. Davis stand in the front rank. They are first both in point of time and of value. His "Nature's Divine Revelations" provided the broad basis of all his subsequent writings. The philosophy there given combines sublimity with sweet reasonableness. The fact that such a work was given to the world through an uneducated lad should provoke reflection in the intelligent sceptic. As a seer Dr. A. J. Davis stands without a peer. As a practical mystic he has given to the world a body of teaching free from the cloudiness and involved utterances of many others. He foreshadowed many discoveries in the scientific world, and outlined many philosophic theories now being entertained and discussed. His "Harmonical Philosophy" is an elaboration and amplification of his earlier work. The language in which he clothed his ideas is rich and beautiful, though at times redundant, and I think the observant reader will notice that the inspiration is not all on the same level. At times one can say "Here the inspirer ceases, and A. J. Davis begins." It is as though the surge of thought carried the mind beyond the point where it had ceased to inspire—as though the stimulation of faculty slowly died out, leaving behind an afterglow, which was the result of inspiration, but not inspiration itself. This is sometimes noticeable with speakers. There is an art of knowing when one has finished. Many a speech and many a book are spoiled because speaker and writer do not know when they have completed their message. The complete works of Dr. A. J. Davis form a library of philosophy in themselves, and it is to

be hoped that as the years go by they will be studied more than they have been in the past.

The works of Judge Edmonds, and the inspirational addresses of Mr. Dexter contained therein, are not so well known to the younger generation of Spiritualists as they deserve to be. They contain many fine thoughts, and record many remarkable tests; and, as a record of experiences, deserve attention. Hudson Tuttle is better known. His style is drier and less emotional than that of A. J. Davis. He is more scientific than philosophic. He deals with facts, and his work as a whole is well reasoned, logical and sound. His appeal is to the scientific and logical mind. It is interesting to note that God does not seem so much to Hudson Tuttle as to A. J. Davis. His "Arcana of Nature" is distinctly materialistic in trend. In all the diversity of Nature his inspirers perceived law. There is a certain hardness about his writings, they are more practical than poetic. The value of his work in the scientific field is seen in the fact that Büchner quoted from his "Arcana of Nature" in support of his own materialistic theories. Had Büchner troubled to read the preface which told how the work was produced, he might not have quoted so readily. As it was he did not accept the statement that Hudson Tuttle received inspiration, and asserted when he met him that such an hypothesis was unnecessary, as from a phrenological point of view Tuttle had just the type of brain for the work he had given to the world. A standard book on Spiritualism is his "Arcana of Spiritualism," which proceeds upon scientific lines, and builds up a splendid case for Spiritualism. His influence is a rationalising one, and his work makes good reading and provides a fine mental tonic.

The works of Robert Dale Owen, also belonging to an earlier generation, are the productions of an earnest mind. His "Footfalls on the Boundary of Another World," and "The Debatable Land," long out of print, are valuable both for the facts collected and for the clear reasoning displayed. Both books deserve to be better known.

Although "Isis Unveiled," by Mme. Blavatsky, is regarded as a Theosophical work, I look upon it as belonging to the literature of our movement. It is decidedly more spiritualistic than theosophic. Her convictions, her teachings, her reasonings are spiritualistic throughout. Her declaration of the falsity of reincarnation is clear and emphatic. I pass over her subsequent attempts to harmonise this with her later beliefs. It is better so. In "Isis Unveiled" we get a true reflection of the times when it was written, while her criticisms are caustic and her insight profound.

Emma Hardinge Britten is a name beloved by Spiritualists the world over. Her books are many, and her activities for the movement were great. "Modern American Spiritualism" gives an historical survey of the movement's inception and development in America. "Nineteenth Century Miracles" contains a collection of strange happenings, all pointing in our direction. "Faiths, Facts and Frauds of Religious History" is again well known. "Art Magic" and "Ghostland," two curious works dealing with occultism, contain much interesting reading, and at the same time open up many speculations about the soul and its nature, elementals, Nature spirits, fairies, &c.

Dr. A. R. Wallace's "Miracles and Modern Spiritualism" is a book of lasting value. It presents the case for Spiritualism from the scientific point of view, and is written with the simplicity and clearness of diction which are characteristic of all his work.

The books of W. Stainton Moses are all excellent, and are the productions of a man of scholarly attainments. "Spirit Identity" presents good evidences, and for the inquirer this is the thing he wants. "Spirit Teachings" has a decided theological flavour, but this makes it an excellent book for a certain type of mind. In lending books I always endeavour to find out what is the mental tone of the one who wishes to borrow. I always lend "Spirit Teachings" to people just coming out of the churches. It has, I know, helped many to an understanding of our position. The rationalist wants something different, and Hudson Tuttle's works are splendid for such minds. The interest of "Spirit Teachings" lies in its revelation of the evolution of the mind of Stainton Moses. The painstaking

questioning, the feeling for something good, the reaching out for the noble and true, are so apparent that none can fail to perceive the sterling honesty of the medium. There is also a wealth of suggestion on the psychological aspect of the case.

An old Glasgow worthy, Mr. Jas. Robertson, has given a good book to the world in his "Spiritualism, the Open Door to the Unseen Universe." Its homely expression, its undoubted honesty, suit the average inquirer. All the works of Mr. and Mrs. E. W. Wallis are useful and make popular manuals.

For deep thinkers Mr. F. W. H. Myers' book, "Human Personality," is the thing. It is not every mind which can tackle this. It stands in a class by itself. It is scholarly and the work of a ripe mind, and should be in the library of every Spiritualist society.

There are many more books that ought to be mentioned, but I have no wish to make of this paper a mere catalogue. Still, the works of J. J. Morse should have a place therein, and I would like to see his many lectures gathered into one volume. The addresses of Mrs. Richmond also deserve mention. The works of Miss H. A. Dallas, Sir Wm. Cooper, Vice-Admiral Moore, V. C. Deseris, Sir Oliver Lodge, Mrs. Maria King, W. J. Colville, and Dr. Peebles all come within our survey, and show how wide is the variety of minds that are interested in our subject.

Let us now just briefly express a few thoughts upon man's hidden powers. Many of our writers had no idea that they could write; their work has been directed from the other side; and I think that as a whole they present good evidence of the influence of other minds. Apart from the educational value of such books, there is the fact of their being given to the world by men and women who in their normal condition are quite ignorant of the themes dealt with. There is, however, one thing to be noted. In every case there is a capacity to receive. And the question remains, did they give anything beyond what they might have given if they had been educated and had a university training? Would Dr. A. J. Davis, for instance, have produced such fine work if he had had the advantages of good schooling in his young days—that is, apart from his psychic development? It is doubtful, but one cannot dogmatise upon the point. Of one thing I am convinced, we are richer than we imagine; we have stores of knowledge of which we are unconscious. But it needs certain psychic associations to bring that knowledge to the surface.

I now come to my last point, and one which I think is apposite to our theme. There is one drawback in reference to the books of our movement; that is their price. The complaint is made that they are mostly beyond the reach of the average working man. To meet this objection I would like seriously to suggest the formation of a "Psychic Press Association." As a body we have made no serious attempt to present in popular form our works to the greater public outside of our movement. I have long been convinced that it is possible to do this if we seriously grapple with the problem. One of the curious paradoxes of our movement is that while its keynote is progress, it is decidedly lacking in enterprise. Now if we could get a number of capable people to form themselves into a P.P.A., and who would guarantee the capital to issue some of the best books as sixpenny reprints, making use of all outside channels for the sale of such, I believe it could be made to cover the cost of production and the expenses entailed. The work of the S.N.U. in this direction is not sufficient. We want something more than pamphlets, and we want to reach the outside public. By the use of advertisement and good business management it should be possible. It is to be hoped that something may yet be done.

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SATURDAY, APRIL 22ND, 1916.

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Our author has much to say concerning the mysterious depths of the subconsciousness, but that does not exhaust the subject. Those who have given close and careful study to the psychic faculties are well aware how great a part the consciousness of the incarnate soul plays in the matter, but no one who has investigated thoroughly and impartially has failed to find evidence of the operation of exanimate intelligence operating through that machinery which indeed constitutes the link between the two planes of existence. But M. Maeterlinck dismisses what he calls the Spiritualistic theory, although admitting that "it is not as ridiculous as the profane would think." Yet he suggests that an object psychometrised may absorb "like a sponge a portion of the spirit of the person who touched it." Just precisely what we are to understand by this, in view of the dismissal of the Spiritualist theory concerning the "intervention of the dead or of discarnate entities," it is difficult to understand. Of old we had occasion to lament the activities of those enthusiasts whose discovery of exanimate spirits led them to ignore the powers of spirits incarnate. But the Belgian mystic has gone to the other extreme, and finding a spirit in man contrives to miss the obvious inference.

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Here it would seem M. Maeterlinck has spoken more wisely than he knows. It is a comprehensive statement and one to which we imagine no instructed Spiritualist would offer any objection. It is only when our author comes in with an attempted limitation of his meaning that those with real practical experience find it necessary to protest against what are purely artificial and imaginary boundaries. Time and again have experimenters with the same prepossession found in their investigations, whether in mesmerism, clairvoyance, psychometry or trance, evidences of that "intelligence from without" which they had at first failed to recognise—those "perturbations of an unknown star" which disclosed the existence of another realm of human life closely intermixed with that of earth, and yet unseen and unsuspected until the experimenters trespassed unconsciously upon its confines and came within the ambit of its influence. As theorists they might spend a lifetime generalising upon psychic science without once coming into touch with its central issue. As mystics and transcendentalists they might discourse for an indefinite period in luminous phrases concerning "worlds not realised." But when the inquiry comes down to definite terms and practical issues, a change comes over the spirit of the adventure. It may seem disenchanting to the idealist of the extreme type who draws in imaginative divisions which do not exist in reality. But the enchantment remains. The rainbow is not the less a rainbow when it has been analysed and "reduced" to a scientific formula. Aloofness from reality is not the attitude of the true thinker, and the "spirit hypothesis" has its heights as well as its depths. The discovery that the angel is a high evolved man quickly leads to the conclusion that the man is a potential angel. Maeterlinck, in his own fashion

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All this, I agree, sounds incredible, but really it is hardly any more so than the wonders of radio-activity, of the Hertzian waves, of photography, electricity, or hypnotism, or of generation, which condenses into a single particle all the physical, moral, and intellectual past and future of thousands of creatures. Our life would be reduced to something very small indeed if we deliberately dismissed from it all that our understanding is unable to embrace.

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AN EASTER MESSAGE.

By MRS. MINNIE M. SOULE.

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The various and wonderful ways in which the spirits of those who have passed to the other side of life co-operate with mortals in their effort to realise their ideals in right and useful living, to express to the fullest their sentiments of love and art and literature, science and ethics, is a never-ending surprise, and calls forth our admiration and devotion.

It can be truly said that the first quiver of aspiration is felt in the angelic realms, and a messenger of the Highest responds to the feeblest call from any soul in any sphere. Instructed Spiritualists know this so well and have through so many experiences been made aware of the close contact of life with life, whatever the condition surrounding that life, and the proofs of the validity of their knowledge are so constant and irreproachable that a certain degree of impatience with the hammer-and-tongs method of the scientist and the fearful timidity of the new investigator occasionally breaks forth. The wonder is not that impatience is displayed so often, but that the effort to convert and convince the scoffing, sarcastic, ignorant and self-satisfied world continues so persistently.

It is not so much the individual (however much he may warrant by his flippant tongue the rebuke from one who knows by experience what only experience can teach) as the system that holds its followers in the bondage of dense ignorance which annoys and disturbs our peace of mind. Our ranks are mainly recruited from the homes where death has brought despair or determination to risk all and know. It may be a mother frantically calling to the silent one whose voice will never break the stillness in the old familiar way; it may be a wife who prays in agony for strength to stand alone and bear the burdens which strong and willing shoulders have always borne for her; it may be a husband whose hopes and dreams and plans are frustrated by that enemy of happiness which has snatched from his bosom the treasure of his soul. The strain, the uncertainty and, hardest of all, the past with its unconcern for the future, with its ignorance of the next step, does not make conquest easy for the one who would silence the sobs, turn tears to smiles, cast out fear, plant hope and reinstate confidence in God, even in the presence of death.

The stupendous task taxes our capacity, and well for us it is if we are able to realise the opportunity which is ours and move forward to use it with what skill and patience we may possess. Our hostility to ignorance will never help us to serve those who know less than ourselves.

While we may deplore the state of society which renders it possible for any number of people to have to wait for the knowledge of the after-life until the doors of heaven are literally wrenched open by torn and bleeding fingers, we must agree that it is useless to aim invective at the enemy entrenched behind walls when our lives are filled to overflowing with duties and tasks which prove our kinship with angels. Shall we then give way to hostility? Shall the truth which has made us free from the torture and pain of separation be tossed to others with an

air of superior wisdom as if we had been specially set apart in a world of fools and children, or with scant courtesy because of impolite and untrue statements made about us and our beliefs? Nay, rather let it be given in the spirit of a love so tempered with patience that the throbbing, rebellious heart of the seeker will be hushed for a moment and listen to an answer which must be as the sound of sweet music in the midst of the tempest.

Sorrow is like an illness, and the recurring pain, whether of body or mind, will bring the old cries of anguish and the old doubts and questionings. It is the way of illness, and we must not dare to hope that we can in one, two, three, or a dozen interviews readjust the conditions. But the face is turned heavenward when the lips cry for aid. We do not know why things are as they are. We do not know why one is taken and another left. We do not know why it is best that a child here and a mother there should suddenly be removed from the little groups to which they are so beautifully bound. But we do know that, everything being as it is, there is a fearful and terrible misunderstanding about this whole matter of death. It certainly does not cut off intercourse; it does not close dear eyes to the loved scenes of the past; it does not silence the voice of the one who answers the call and goes forth to the spirit-land; it does not dazzle the eyes with a new and wondrous glory so marvellous that forgetfulness is a part of the new angelhood; and death is not a punishment meted out to the children of men.

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Over and over again we may tell our new friends the things we do know, and over and over again we will assure them of the blessed truth which has become more blessed as we have been able to accept more completely and be revitalised by the evidence that we do not walk alone, but that the silent footsteps of our dear beloved attend us on our way.

At this glorious Easter time, let us sing our anthem and lend our voices to the chorus of our arisen ones as they gather to make real the message of the angels to the women at the sepulchre so long, long ago: "Why seek ye the living among the dead? He is not here, but is risen!"

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The case is the more interesting because there may be a number of cases such as this where hypnotic suggestion may be equally successful. Even when a nerve is considered paralysed the fact is that it is merely out of co-ordination with the system, and subconscious energy may restore it to its proper functions.

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WELSH STORIES OF THE SUPERNORMAL.

BY HORACE LEAF.

During my recent tour in South Wales, under the auspices of the South Wales Spiritualist Union, I had ample opportunity of again observing the extremely psychic nature of the inhabitants of the South Wales valleys. Not the least interesting of my experiences there were the remarkable psychic stories that were related to me, in almost every instance at first hand.

One man, now an official of a Spiritualist society, told me with deep conviction the following incident: He had been in the habit of frequenting one of the numerous clubs to be found in the mining districts, and there wasting time and money and injuring his health by excessive indulgence in strong drink. When he realised the truth of spirit return, he endeavoured to break off the habit, but in vain. A young daughter to whom he is deeply attached often pleaded with him to keep away from the club, and one day extracted from him a promise that he would go there no more. Unhappily, however, as soon as he came near the place the old temptation recurred in its full strength. He walked to the door, put one hand on the latch, and was about to enter, when to his amazement he felt someone seize his disengaged hand and pull him gently but firmly away. His surprise was so great and the pull so urgent and unmistakable, that he could do nothing else than yield to it, although no one was visible. Then, looking up the road, he saw his wife and little daughter coming towards him. That decided him. With a feeling of shame at the weakness which had so nearly made him false to his word, he waited for them, and has never since entered the club or a public-house.

A mining official told me a remarkable story of levitation, related to him by his brother, a Methodist minister, who was present when the strange incident happened. It gains additional interest from the fact that a member of the Pontypridd Board of Guardians, who is not a Spiritualist, said she had also heard the minister relate the story.

During a special prayer meeting attended by a few select persons, one of the company suddenly and mysteriously disappeared. All the doors were shut at the time, and no one heard them opened during the meeting. After about twenty minutes had elapsed, the missing gentleman reappeared amongst the company as strangely as he had disappeared. He then said a curious thing had happened to him. During the prayers he had been transported to a place about twelve miles away by a strange man, who showed him a "dry wall"—that is a stone wall made of uncemented stone, common to these parts—and asked him to examine a certain part of it and take the money he would find there and use it well. The stranger said that years ago he had hidden the money there, and since his death had been so worried by it that he could not rest. The gentleman found the money and had it with him when he returned to the prayer meeting. So convinced was he of its evil origin that he refused to have anything to do with it. What became of it eventually my informants did not know.

Whilst staying in Dowlais I made the acquaintance of a real old Welsh family, whose conversation was replete with interesting psychic experiences. Some of them occurred before they knew of Spiritualism and the source from whence they undoubtedly came. The following is an amusing example.

A member of the family was addicted to drink. It was not so much the quantity he drank as the effect of the liquor upon him, for being highly strung he easily succumbed. For years his work had occupied him during the night, leaving the daytime for sleep and recuperation. On Saturday nights he was free, but instead of going to bed then, and thus having Sunday at his disposal, he habitually got drunk on Saturday evening and celebrated his jollity all through the night, retiring to bed on Sunday morning. To his son this seemed a terrible and foolish state of affairs, and he often urged his father to mend his ways and go to bed on Saturday nights.

Coming in contact with Spiritualism, the son was informed that he had an Arabian guide who was anxious to help him all he could. One Saturday evening, when retiring for the night,

he heard his father celebrating his usual bout downstairs, and in a fit of desperation said: "If I have a spirit guide who is anxious to help me, and he wishes to convince me of the truth of Spiritualism, let him make my father go to bed and cure him of this habit of staying up all Saturday night. If nothing is done I shall not believe in Spiritualism any more."

He had hardly uttered the words when he heard his father stumbling about downstairs and cursing loudly at somebody. Then the old man came upstairs in an obviously disturbed frame of mind. The son, opening his bedroom door, enquired what was the matter. His father simply continued to use bad language and went into his bedroom.

He never told his son what had happened, although he always held him responsible for the occurrence. To others he confided the following: As he was sitting happily in the kitchen that fateful Saturday night, the cups and saucers on the table began to rattle and dance in the air. Feeling sure it was not the result of imagination, he rose to examine them more closely, and then, to his horror, he saw before him a "black man." That was sufficient. In fear and trembling he staggered upstairs to bed, swearing solemnly he would never sit another night downstairs alone. He has kept his word even to this day, although he never fails to warn his friends and associates against "them Spiritualists," whom he holds responsible for the uncanny experiences which led to his changed habits.

A NOTE ON DR. CRAWFORD'S EXPERIMENTS.

BY J. W. SHARPE.

Dr. Crawford interprets his experiments in terms of energised material particles, but without any direct evidence of their existence. Such evidence, is, however, easily obtainable. Get someone to hold his hand out, palm upwards, fingers together and straight. Hold your own hand close over the middle of his palm, the thumb and finger ends brought together and directed downwards. If the subject be sensitive (about one in three is so), the result will be a feeling of heat, or of cold, or of prickings, or as of a feeble medical galvanic battery, a strange sensation spreading up the arm, or a slight, or a severe, contraction of the fingers. Put the finger ends of one hand together in a line, and move them along and above the medial line of the subject's hand, stretched out as before, from the wrist to the end of the middle finger, without touching the hand. Repeat this several times. The same results as before will ensue.

Set a lens, plano-convex, in one side of a silk-lined wooden box, large enough to contain your hand conveniently, the side opposite the lens being removed, the convex face of the lens directed outwards. Place the subject's hand with palm facing the lens, with the focus upon the palm. Place your hand in the box with the ends of the thumb and fingers directed towards the lens, closing the opening about your wrist with a bit of silk. Presently one or other of the above effects will be found localised in and about the focus upon the subject's palm. Interpose a piece of silk between the lens and the hand, and the effects will cease. A piece of flannel will diminish them. Paper and cardboard have no effect, neither has a sheet of glass, when parallel to the plane face of the lens. Place a sheet of glass, upright, but so that the axis of the lens makes half a right angle with its surface, between the subject's hand and the lens. The effects will be lost. Now let the subject place his hand so that the axis of the lens falls upon the centre of his palm; if the axis is reflected by the glass like a ray of light the effects will be restored. Note that the substance of the lens appears to get charged up, after a while, with the emanation, retaining its charge for some short time, and not at once regaining its full efficiency after discharge. A vigorous exertion of the will improves these experiments. It would be worth while to test these emanations for radioactivity, by substituting an electroscope for the subject's hand. With a good subject all parts of the hand, both back and front, are very sensitive to the focus of the lens: and such a subject

will play with the focus as if it were that of a "burning-glass." If the emanation consists of material particles in motion, the lens effect in focussing them can be explained by supposing a reduction of their velocity within the glass, tangential to the surface, relatively to that along the normal. Possibly the emanation consists also of systems of vibratory motions in, and transmitted by, some material medium at present unknown to us.

After about half an hour's work the experimenter will usually experience exhaustion, sometimes excessive exhaustion, so that food cannot be properly digested, nor any but the most trifling exertion of mind or body be attempted, until after a good night's rest. Hence it may be concluded that the emanation is an important constituent of the brain and nerves. There is little or no doubt that it is emitted at all times, and chiefly from the nerve terminations. The above experiments suggest the possibility, abundantly confirmed by experience, of retaining it to a very large extent by the use of silk clothing and silk socks, leaving only the hands and the head unclothed by the silk, or, if silk gloves be worn, only the head. This possibility is found by experience to be a fact. Those who find themselves exhausted in the presence of other people, especially of those with whom they are sympathetic and to whom they are positive, find great benefit in wearing silk underclothing. The above experiments prove that the emanation can be refracted, reflected, and absorbed by glass, and also for a short time stored up by it. A common lens, $4\frac{1}{2}$ in. in diameter, is very suitable for these experiments. It can quite well be used by itself without the box.

"WHERE IS THE SOUL DURING UNCONSCIOUSNESS?"

BY LILLIAN WHITING.

IN *LIGHT* for March 11th, Sir Arthur Conan Doyle asks the question, "Where is the soul during unconsciousness?" and gives two illustrations of his field of inquiry.

He suggests the possibility of the "soul" being like a captive balloon, "attached always by some filament which draws it back in an instant to the body."

But is not the real truth this: That "the soul" is not to be regarded as a separate and distinct organ, as we speak of "the heart" or "the lungs"; the soul is really the ego; it is the immortal being? As our Rev. Dr. Minot A. Savage (of Boston and New York) so well put it: "Man is a soul, and has a body." The spiritual being (the soul) is always clothed upon by a body. There are a series of these bodies that change, that merge into each other to some extent, and that are also conditioned by environment. For instance, in this physical world, man has a physical body which is in direct correspondence with his present environment. It is the instrument, the mechanism, of the spiritual man who, without it, could not put himself in communication with the physical world. But this physical body is no more himself than his glove is his hand. He, the spiritual man, clothed in his etheric body (which is, temporarily, clothed upon again by the physical), he, the spiritual man, is always more or less detached from this physical envelope which, while it puts him in correspondence with the physical universe, yet limits and restricts his higher powers (which are now more or less potential and latent) and under certain conditions he emerges from this physical and sees and knows much beyond the realm of the senses. It is in this etheric body that he finds himself after that withdrawal that we term death. As he proceeds on the path of endless progression this body changes to one less dense, and as he advances into finer and still finer spiritual states his body continually refines and is thus adapted to the successive environments.

There are certain conditions that so largely detach the spiritual man from this temporary physical case that he is able to partially live, for the time being, in the etheric rather than in the physical world. Sir Arthur Conan Doyle records two of these very conditions. In the first incident he relates he was

under the influence of an anæsthetic. Now the very reason why an anæsthetic is useful is that it partially lessens the connection between the physical and the etheric bodies, and thus leaves the physical to be operated upon by dentist or surgeon without conscious pain. In doing this it partially liberates the spiritual man, and enables him to see what the physical eye could not register; to hear what the physical ear could not catch.

Dr. Louis James Block, an American poet of distinction, told me of an experience he had in a hospital in Chicago. Under an anæsthetic he "went out," so to speak, and found himself in a beautiful woodland, with walks and fountains, and sculptured art, where many people seemed to be (as in a park), and a very close friend, who had some time before passed over into the "life more abundant," came to meet and greet him, and they walked together up a long avenue. Now this experience was no mere vagary; it was, indeed, far more real than any experience in the physical world, because the etheric realm itself is far more real and more significant than this, just as the world of manhood and womanhood is far more real and more significant than the world of childhood. As man advances and develops, his successive environments, of course, become more real. What had happened to Dr. Block? Simply that the anæsthetic enabled the spiritual being, his essential self, clothed in its etheric body, to partially withdraw from the physical tenement and enjoy a sojourn in the etheric world in which his friend was then dwelling. A severe illness often has the same liberating effect. I recall the statement of a friend, a college president in a Western State, who told me that during a severe illness in which he was confined to his bed in an upper room, he distinctly saw some friends who were calling on his daughter in the drawing-room below, and heard their conversation. Normally, from his room, he could not have heard a sound, nor, of course, have seen them. The house was a large one, and his room above was quite remote from the drawing-room. He also said that he could see the time by various clocks in the rooms below.

Sleep has the same effect; in fact, sleep is the partial withdrawal of the spiritual man from his physical tenement, and the more developed the spirit, the more clearly does it remember the experiences in the etheric realm, and the more is it liberated. Where there is little spiritual development the degree to which the spiritual man is liberated is proportionately limited. Thus, Sir Rider Haggard (in the instance noted by Sir Arthur) wandering away from his physical case, naturally saw where his favourite dog was lying. The same theory would be applicable to the mother in the "Red Barn" murder case. In fact, these instances are so numerous that many copies, even editions, of *LIGHT* would be required to hold their records.

To a greater or a less degree the spiritual self constantly transcends the limits of the senses, even without any unusual conditions. In perfectly good health, without any anæsthetic or artificial aid or abnormal state of any kind, the spiritual man sees, hears, knows (perceives would be a better term) much that the physical senses do not report. These latter are, indeed, very limited in their range, and we live in the very midst of wonders of which these senses are in no wise cognisant. In comparison to the realm around us that we do not recognise, we are as the blind, deaf, and dumb are to us here. Friends who have passed into the etheric world stand by us, and we do not see them; they speak, and we do not hear; we are simply unconscious of their presence.

Since Sir Oliver Lodge, the greatest of living scientists, has so marvellously revealed the nature and properties of the ether, describing it as "not only the most substantial thing, but perhaps the only substantial thing in the material universe," and stating that in comparison with the ether the densest matter, such as lead or gold, "is a filmy, gossamer structure; like a comet's tail, or a milky way, or like a salt in very dilute solution," it is now easy to comprehend the reality of the etheric environment which succeeds the present environment. The substantial nature of the ether on which Sir Oliver lays such impressive emphasis suggests how entirely it may correspond to the "substantial" body of which St. Paul speaks. To speak of disembodied spirits is to make the conception obscure; there are

no disembodied spirits; the soul is always clothed with a body—a succession of bodies which correspond to the succession of higher and finer and still finer developments. As the physical body is related to, and corresponds with, the physical environment, so the ethereal body is related to, and corresponds with, the ethereal environment. The spiritual body and the spiritual environment are still far onward on the future in the long series of successive developments.

¶ My article is already too long, but may I beg space to just note how interesting it is to see the distinguished name of Sir Arthur Conan Doyle in the columns of *LIGHT*, as the writer of a letter so suggestive and noteworthy.

Boston, U.S.A.

THE BREAKING OF CHAINS.

The following is taken from a communication given by the spirit "Imperator" on July 12th, 1873, contained in one of the Note Books of the Rev. W. Stainton Moses ("M.A., Oxon"):

You do not sufficiently grasp the scanty hold that religion has upon the mass of mankind, nor the adaptability of what we preach to the wants and cravings of men. Or perhaps it is necessary that you be reminded of what you cannot see clearly in your present state and among your present associations. You cannot see as we see the carelessness that has crept over men as to the future. Those who have thought over their future have come to know that they can find out nothing about it, except, indeed, that what man pretends to tell is foolish, contradictory and unsatisfying. His reasoning faculties convince him that the Revelation of God contains very plain marks of human origin; that it will not stand the test of sifting such as is applied to works professedly human; and that the priestly fiction that reason is no measure of revelation, and that it must be left on the threshold of inquiry, and give place to faith, is a cunningly planned means of preventing man from discovering the errors and contradictions which throng the pages of the Bible. Those who reason discover this soon: those who do not, betake themselves to the refuge of Faith, and become blind devotees, fanatical, irrational, and bigoted; conformed to a groove in which they have been educated and from which they have not broken loose simply because they have not dared to think. It would be hard for man to devise a means (more capable) of cramping the mind and dwarfing the spirit's growth than this persuading a man that he must not think about religion. It is one which paralyses all freedom of thought and renders it almost impossible for the soul to rise. The spirit is condemned to a hereditary religion whether suited or not to its wants. That which may have suited a far off ancestor may be quite unsuited to a struggling soul that lives in other times from those in which such ideas had vitality. The spirit's life is so made a question of birth and of locality. It is a question over which he can exercise no control, whether he is Christian, Mahomedan, or, as ye say, heathen; whether his God be the Great Spirit of the Red Indian, or the fetish of the savage; whether his prophet be Christ or Mahomet or Confucius; in short, whether his notion of religion be that of East, West, North or South; for in all these quarters men have evolved for themselves a theology which they teach their children to believe.

The days are coming when this geographical sectarianism will give place before the enlightenment caused by the spread of our revelation, for which men are far riper than you think.

The time draws nigh apace when the sublime truths of Spirituality, rational and noble as they are when viewed by man's standard, shall wipe away from the face of God's earth the sectarian jealousy and theological bitterness, the anger and ill-will, the folly and stupidity which have disgraced the name of religion and the worship of God, and man shall see in a clearer light the Supreme Creator and the spirit's eternal destiny.

We tell you, friend, that the end draws nigh; the night of ignorance is passing fast; the shackles which priestcraft has strung around the struggling souls shall be knocked off, and in place of fanatical folly and ignorant speculation and superstitious belief, ye shall have a reasonable religion and a knowledge of the reality of the spirit-world and of the ministry of angels with you. Ye shall know that the dead are alive indeed, living as they lived on earth, but more truly, ministering to you with undiminished love, animated in their perpetual intercourse with the same affection which they had whilst yet incarnate.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 24TH, 1886.)

THE BANQUO'S GHOST OF SCIENCE.—For more than a generation demonstrations of the spirit have been given to the world, making converts by millions, and establishing the truth of spirit existence and intercourse by evidence as strong as any that science affords to support the truths which it claims to have discovered; and but for invincible prejudice spiritual truth would have been as generally accepted. From the first, however, this truth came in conflict with the strongest convictions of the scientific minds of the age. It had been settled by the intellectual methods of modern physical research that no such thing as spirit had any existence except in the superstitious imaginings of uneducated minds. Following, as it was thought, the principles of Francis Bacon, science had obtained the true and only key to the exploration of the universe—sensitive observation and experiment; and because in its ultimate researches it had found only material organisms, it had relegated spirit to the limbo of exploded fancies, only possible in a comparatively infantile condition of the race. That, after all its conquests, modern science should be confronted with the rehabilitated ghost of this spiritual fancy was provoking indeed; and especially as the phantom had been evoked through her own methods of sensitive observation.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Creative Power of Thought.

SIR,—If "H. H. M.," who asks in *LIGHT* of February 12th whether "the gods of various kinds and ages may not be creations of human thought," will pause to consider his own question one moment, and remember that creation of many forms of life ante-dated human thought by unnumbered millions of years, he should find a full solution of his doubts.

If he seriously desires some gleam of light on the earliest processes of terrestrial creation and evolution, he will find Judge Thomas Troward's "Creative Process in the Individual" helpful to that end.—Yours, &c.,

T. H. T.

Boston, U.S.A.

Foreknowledge and Freewill.

SIR,—I observe that those who argue as to the irreconcilable character of Freewill and Determinism always seem to assume that we have in view all the factors by which the problem should be solved. It appears to me that it is this false assumption that is the main cause of perplexity. If we knew more—even a little more—we should probably find that the two alternative theories which we so positively set over against each other are not the only interpretations of life. What the third factor is we do not know, but when we discover it we may find that the antithesis of Freewill and Determinism no longer troubles us, that like other apparent contradictions in the universe, they disappear as irreconcilable opposites, whilst the elements of truth which these terms hold in solution will form an amalgam in the harmony of the universe. Meanwhile, it seems to be unwise wholly to abandon either, and this is the line suggested in an able article in a recent number of "Annales Psychiques," where the writer points out that if it is true that men and women are like actors in a drama already arranged, it may also be true that it depends upon each individual in what manner he shall take his part, whether he shall perform it ill or well.—Yours, &c.,

H. A. DALLAN.

In the course of a letter recently received from Miss Lillian Whiting, she asks us to note that the four lines opening, "Of wounds and sore defeat," given in connection with her lines to "Mollie Fancher" (p. 88), are "from a remarkable poem by Arthur Vaughan Moody, one of the most gifted of the younger American poets (who passed from this part of life too early), as the absence of quotation marks made it read as if it were a portion of her own poem."

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OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,842.—VOL. XXXVI. [Registered as] SATURDAY, APRIL 29, 1916. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

The reproduction in "T. P.'s Weekly" of Sir A. Conan Doyle's recent letter to LIGHT has led to an interesting discussion in our contemporary on the subject of the activity of the soul during bodily unconsciousness. One of the most striking letters comes from G. T. Q. who, writing from Rome, tells of his experiences while undergoing three surgical operations with chloroform. On the first occasion he found himself in a church where a priest was celebrating Mass.

While I stood gazing at him, a man came up with a knife in his hand and struck the priest in the back. I felt a sharp pain in the place where the man had struck, and where the doctor was operating. After many days when I had got better and was able to read the daily papers of the past days, I read that on March 23rd, 1903, the very same day of my operation, in a little village in Calabria, a priest had been killed by a knife being stuck in his back.

On the occasion of the second operation G. T. Q., while under chloroform, found himself hovering over his own body, and took careful note of what was going on. The doctor in looking at his watch let it slip. After the operation the patient put a question to the doctor, who admitted that he had let the watch fall.

On April 4th, 1912, G. T. Q., the writer of the letter referred to in the previous note, underwent his third operation, this time in Paris. When the chloroform had done its work, he appeared to take a journey to his residence in Rome, where he found himself with his parents, who had been unable to accompany him to Paris. And he proceeds:—

I heard perfectly all that they said, but it would be too long to relate. I must mention this: The family cat, of which I did not know the existence, crept into the room, jumped on the table and overturned a vase, breaking it. I asked my mother about everything, and she was amazed at what she heard; all that I had seen and heard had taken place.

The writer of this letter, who evidently possesses a highly psychic organisation, adds that he can prove by documents the truth of what he has stated. The career of the late Mr. Vincent Turvey furnished many such examples of "soul migration." Some of his experiences are related in a book in the Alliance Library, and others we have heard from some of those who knew him. In his case there was no question of anaesthetics. Sometimes he would "travel" and correctly report what he saw, while to all outward appearance he was merely in a passive condition.

In the March issue of the Journal of the American Society for Psychical Research Dr. J. H. Hyslop has an

article dealing in his own vigorous fashion with "Metaphysical Tendencies of Science." His opening remarks will appeal to all who take an impartial view of the age-long controversy between Faith and Logic—we cannot say Faith and Reason, for Faith should be reasonable and Reason faithful.

There are two types of minds. One likes facts and the other likes fancies. One calls itself scientific and the other calls itself religious. Both, however, insist upon representing the nature of things and define their issues sharply only when they get into controversy. If let alone they would both display the same intellectual interest in the interpretation of the world. The scientific man likes to indulge his imagination as well as others, and the religious mind likes to appeal to reality as passionately as his brother. But woe unto human peace if they happen to apply their fancy differently. When they get into conflict the religious man retires nominally at least into the limbo of faith and the scientific man eschews faith and proclaims his sole allegiance to facts. It is not long, however, before they are both back again at metaphysics, and the same cycle has to be gone through again.

In the above remarks Dr. Hyslop puts the situation into a few sentences. The remainder of the article is devoted to showing that the Scientist, fondly as he imagines he is devoting himself to matters of fact, is really plunged into metaphysics unawares.

The fact is that the scientific man has been stretching and refining the conception of "matter" until its old meaning is not recognisable. Even in the early materialists it was made to cover both sensible and supersensible forms of it, still ascribing qualities of weight and inertia to the supersensible forms. But if we are now to include ether in the conception and make it without weight or inertia and distribute it universally through space, also placing it at the background of "matter," we are only setting up in terms of "matter" what all the ancients regarded as "spirit." This is one of the clearest truths in Greek thought. Mind was a fine form of matter or ether, and intelligence was associated with this and not with gross "matter."

Dr. Hyslop concludes that

Science must learn that it cannot stretch its conception of the physical without trespassing upon the territory of its antagonist, or that of which it speaks as an antagonist. Confer on matter all the properties that have been assigned to spirit by other ages and you have adopted its ideas under other terms.

Writing from Paris a correspondent of a weekly paper refers to the efforts of the French authorities to put down fortune-telling, and tells of an elderly lady who claimed, by the aid of coffee grounds, to "get into conversation with all sorts of distinguished dead people." The inevitable lady detective eventually came on the scene, paid ten francs and gave a Christian name Eugène, which she said was that of her husband. "The medium then described a conversation she was having all about Eugène with a well-known French General and the German Marshal von der Goltz, and told the detective (who is quite unmarried) that her husband was well, unhappy and in a German prison." For this trash the lady with the coffee grounds has received a severe sentence: "she will get several years for meditation."

We have sometimes wondered what would happen supposing the soothsayer gave an entirely accurate "reading" of the police-agent posing as client. At present it seems difficult to resist the conclusion that fortune-tellers are punished partly for the egregious nonsense they offer to the police agents whose disguise they are apparently unable to penetrate. The authorities evidently believe that this is the kind of stuff they palm off on the general public, although this is not always the case. Some of them, like Beverley in the play, have genuine powers, which apparently are apt to fail them when the client is a detective in disguise.

LONDON SPIRITUALIST ALLIANCE.

The last meeting of the season will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MAY 11TH,

ON WHICH OCCASION THE

REV. ARTHUR CHAMBERS

WILL GIVE AN ADDRESS ENTITLED

"OUR SELF AFTER DEATH, AS DECLARED AND DEMONSTRATED BY THE CHRIST."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets were sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend the above lecture can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, May 2nd, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, May 4th, at 5 p.m., Mr. J. Henry Van Stone will give the second of his series of four lectures; the subject is announced below.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, May 5th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, May 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. J. HENRY VAN STONE.

May 4th.—"The Symbols of Egypt."
" 11th.—"The Book of 'The Coming Forth into Light.'"
" 18th.—"Egyptian Magic."

THE world is a looking-glass, and gives back to every man the reflection of his own face. Frown in it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly kind companion.—THACKERAY.

CHARLOTTE BRONTË AND THE PSYCHICAL.

BY J. ARTHUR HILL.

It is a hundred years since Charlotte Brontë was born (April 21st, 1816) in a cottage of "the long unlovely street" a few hundred yards from where I am writing; and it is natural, even in the stress of war-time, to muse a little over the life and work of our local celebrity—particularly when one has been reminded by a request for a subscription towards the tablet which has just been put up in Thornton Church. But the excellence of her literary work and the pathos of her life and death have been exhaustively discussed, so I leave these and will concern myself with the psychical side, which, so far as I know, has hitherto received no special attention. There is no great amount of it in the works and the biographies, and this is natural enough; for psychical research was unborn, and modern Spiritualism extremely young, and any admission of such experiences would have raised a suspicion of insanity. But the indications are amply sufficient to show that, like many other men and women of genius, Charlotte Brontë almost certainly had experiences of the supernormal order—more, indeed, than we shall ever know of.

The first we hear about was a vision which she had when five years old. She came flying to her nurse, wild and white with the excitement of having seen "a fairy" standing by baby Anne's cradle. The two ran to the nursery, Charlotte ahead, but running softly in order not to frighten the beautiful visitant away. However, no one was visible except the baby deep in her forenoon nap. Charlotte's eyes wandered incredulously round the room. "But she was here just now," she insisted; and no argument or coaxing could shake her conviction. This occurred a few months after the death of the children's mother. In view of recent progress in the research, it is scientifically not absurd to suppose that Charlotte's "fairy" was the mother, still spiritually present with her baby, and momentarily visible to Charlotte owing to some temporary condition of receptivity or perceptivity which we do not yet understand.

Apparently she also experienced something in the nature of clairvoyance. Mrs. Gaskell tells us that she once heard someone objecting to that part of "Jane Eyre" in which the heroine heard Rochester's voice crying out to her in a great crisis of her life, he being several miles away at the time. "I do not know what incident was in Miss Brontë's recollection when she replied, in a low voice, drawing in her breath, 'But it is a true thing; it really happened.'" It is a fact, as Mr. Shorter has pointed out, that there is a similar story in Defoe's "Moll Flanders," which Charlotte may have read; but she would hardly have affirmed the truth of the story—we know her conscientiousness—unless it had really come within her own experience. The similarity of two narratives does not prove that one is copied from the other; they may describe the similar but quite independent experiences of two separate people.

Charlotte's strong interest in psychical things is again shown in chapter 22 of "Villette," where Lucy Snowe sees the apparition of a nun in the garret at Madame Beck's. It turned out to be Count Alfred de Hamal, who was clandestinely courting Ginevra Fanshawe; but the writing is so realistic, the weird feeling so well conveyed, in other parts of "Villette" also—that one wonders whether there was any real experience behind the narrative; for we know that there was a ghost tradition about a nun in connection with the Héger establishment. But Charlotte could look at the subject from a genial and not too serious point of view, for in writing of Mrs. Yorke's reserve—in "Shirley"—she makes Jessie say to Caroline: "If, instead of you, a white angel, with a crown of stars, had come into the room, mother would nod stiffly, and Rose never lift her head at all"; which reminds us of Lady Dedlock in "Bleak House," who, if summoned to heaven, might be trusted to ascend without any unbecoming rapture.

Some writers have expressed wonder at the acquaintance of the Positivist, Harriet Martineau, and the clergyman's daughter, Charlotte Brontë. But they met on the ground of their common interest in psychical things. Miss Martineau

was cured by mesmerism after years of invalidism, and she was keen on the subject. Says Charlotte in a letter to James Taylor: "You asked whether Miss Martineau made me a convert to mesmerism? Scarcely; yet I heard miracles of its efficacy and could hardly discredit the whole of what was told me. I even underwent a personal experiment; and though the result was not absolutely clear, it was inferred that in time I should prove an excellent subject." (Would-be hypnotisers always say that, to minimise their failure. I've had it said to me several times.)

We should naturally expect from the Brontë ancestry that psychic traits would be found more or less in all the children. Of Anne we know little except of her gentleness and her early death. Of Emily we may safely predicate interest, and perhaps experience, equal to Charlotte's. How otherwise could she have written the hair-raising parts of "Wuthering Heights," about the ghost of poor Cathy and, later on, that of Heathcliff? As to Branwell, there seems the best evidence of all; for it is recorded that he could write two letters at the same time, a pen in each hand. Evidently there was some dissociation, which is a condition favouring the emergence of psychical phenomena. In Charlotte's case—as it might have been in his if he had had more self-control—the subliminal uprush was governed and guided by the critical normal consciousness, and great artistic creations were the result.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXXVII.—THE CHARACTERISTICS OF PSYCHIC FORCE (C).

What is psychic force? Do my experiments throw any light upon its exact nature? Is it still as mysterious as ever? Can we ever hope to dissect it fully?

Those and similar questions I will discuss at some later date. In this article I set down briefly the more important results from my experimental work bearing upon the matter, giving also references to articles wherein that work is fully described, so that all data may be at hand to facilitate deduction. I feel confident that if the exact nature of psychic force is ever known it will be mainly through exact measurements made during levitation, for in such experiments we have in operation a psychic system of equilibrium. It is to be understood that I now accept the cantilever theory as being substantially accurate, and that the whole question resolves itself into an inquiry as to the manner in which the cantilever arm can resist shearing forces, bending moments, and as I now more than suspect, twisting moments; in other words, as to the manner in which the arm, invisible and practically impalpable, possesses to a great extent the character of a solid body.

THE MORE IMPORTANT EXPERIMENTAL DATA WHICH MAY BE USED IN AN ENDEAVOUR TO LEARN SOMETHING ABOUT THE NATURE OF PSYCHIC FORCE.

1. Medium's weight is increased by practically the weight of levitated table. Articles V., VII., XIII.
2. Medium and sitters lose permanently only a few ounces in weight during a séance. Article VII.
3. No sign of pressure on the hand anywhere under levitated table. Article IX.
4. A body having considerable bulk when slid under the table affects the levitation. Article IX.
5. There is nothing resembling gaseous pressure beneath the levitated table. Article IX.
6. A compression balance placed on the floor shows that the psychic pressure required to produce levitation is applied slowly, from five to six seconds being required from the range zero to maximum. Article X.
7. Table seems to spring into air when psychic pressure is sufficient. Article X.
8. Levitation is produced by a pressure against a large area of undersurface of table. Article X.
9. The levitating pressure can be removed instantly or slowly at desire. Article XI.

10. There is a critical distance from the medium required for levitation. Article XI.

11. My arm, when placed across the pan of balance while levitation is occurring and while the balance is simultaneously registering a heavy pressure, feels no sense of pressure at all. Article XII.

12. During levitation there is a vertical downward pressure on the pan of the compression balance, and also a horizontal outward force from medium. Article XII.

13. There is no pressure on the floor under a levitated table. Articles XVI., XXI.

14. The height of platform from which levitation is effected influences the magnitude of results of vertical downward force. Articles XX., XXVII.

15. Impact under table before levitation. Article XXI.

16. There is a line of stress between medium and levitated table and also mechanical pressure. Near medium the line is about two feet above the floor. Article XXI.

17. The shape of the arm of levitating cantilever is probably an arch. Articles XXIV., XXXVI.

18. A material substratum is laid from medium to pan of balance a quarter to half a minute before levitation. Article XXIV.

19. There is matter under a levitated table. Article XXXI.

20. The photograph apparently shows matter being projected into space from the sitters. Article XXXVI.

21. A spasmodic jerk sometimes occurs to sitters a minute or so before levitation. Article XXXIV.

22. It is possible that the levitating structure has weight. Article XVIII.

23. During levitation the muscles of the medium's arms and body are strongly contracted. Articles XI., XIII.

24. A charged electroscope placed under a levitated table is unaffected. Article X.

25. An X-ray fluorescent screen when placed anywhere beneath a levitated table is unaffected. Article XIV.

26. When muscular force is applied to levitated table in direction of medium a rigid resistance is encountered (the table sometimes appears to be "locked"); when a force is applied vertically, an elastic resistance is felt. Article XVII.

27. Psychic pull and push. Articles XXX., XXXI.

28. When a charged electroscope is "touched" psychically, it is discharged. Article X.

29. Psychic "touching" does not produce phosphorescence or fluorescence. Article XIV.

30. The psychic "touch" feels hard. Article XXV.

31. Bombardment of medium by rap reactions. Article XVII.

32. Rapping cannot be produced unless the medium's weight is reduced, and the loudness of the rap is more or less proportional to the amount of the reduction. Articles VII., XVIII.

This article marks the close of the present series, for I am told that the spirit operators at this circle do not seem willing, at any rate at present, to do more experimental work.

Whatever the future may bring forth, may I hope that this, my first contribution to exact psychic knowledge, may prove helpful to many who have hitherto had hazy ideas as to the processes involved?

A GENERATION AGO.

(FROM "LIGHT" OF MAY 1ST, 1886.)

At the meeting of the Society for Psychical Research, to be held on Monday, May 3rd, at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, London, S.W., Mrs. Sidgwick will read a paper entitled "Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some Critical Remarks on the Evidence for the Genuineness of such Phenomena." We hope now that the Society is beginning to deal with matters of general interest and importance to Spiritualists, they will see their way to allowing those best qualified to express an opinion to take part in the discussion. This has not hitherto been the case.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, APRIL 29th, 1916.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *LIGHT*, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *LIGHT*, to whom Cheques and Postal Orders should be made payable.

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HAECKEL AND HUMAN SURVIVAL.

It is in agreement with the fitness of things that Germany, which has pushed the materialistic idea of life to its logical conclusion with disastrous results, should have given birth to a scientist—one cannot call him a philosopher—who is the arch-enemy of the spiritual view—we mean Professor Ernst Haeckel. Let us do him the justice at this point, however, to say that the great war of aggression on which his country entered in August, 1914, with the blessings of most of its learned professors, gains no countenance from him. In his latest work, "Eternity: World-War Thoughts on Life and Death, Religion and the Theory of Evolution," he says that this barbarous conflict might have been avoided "had adequate reason, right politics, and wise diplomacy prevailed on our [Germany's] side, and had international tolerance and a just appreciation of Germany's demands as regards her world position prevailed on the side of our opponents." That, however, is by the way. We are concerned just now with an even larger issue—the survival of man, human immortality—which the famous scientist denies in terms as emphatic as any that he has ever used on the question. Hear him:—

This dogma [immortality] belongs wholly and entirely to the unbounded realm of religious poetry. Modern science and its surest foundation, the doctrine of evolution, cannot recognise the truth of this mystical article of faith. Physiology, whose province is the study of life itself, refutes the belief in immortality as positively as the study of the comparative psychology of man and the other vertebrates. So also does the history of the development of the brain and its functions. The immaterial soul is nothing but a function of that organ, the work of the material brain.

This is the deliberate conclusion of one of the foremost scientists of his age after a long life of study and research (Haeckel is now 82) and we set it down, not without satisfaction, for it gives us a clear issue. It is an excellent thing when we can have a question stated in round, set terms without "ifs" and "buts" and extraneous considerations.

In *LIGHT* of the 11th ult. (page 83) Sir Arthur Conan Doyle, writing of certain experiences which point to the activity of the soul during the unconsciousness of the body, said:—

Personally I know no single argument which is not in favour of the extinction of our individuality at death save only the facts of psychic research. But these are so strong that they must outweigh all others, as the positive must always outweigh the negative. A hundred who have examined and tested and seen must always be more convincing than a million who disagree without investigation.

Here we come down to a statement of the question on both sides as it is seen under the purely intellectual aspect, which utterly disregards all mystical and transcendental views and conclusions. It is seldom that we find the importance of psychical research so clearly brought to-day—who approach the question from this standpoint, Religion and Philosophy, Mysticism and Metaphysics have no message. These oracles stand powerless before the demand of the intellect for intellectual proofs of their claims. It is useless to scold those who make the demand, to lament the apparent hardness of heart which such an attitude reveals. They are quite indifferent to tears and revilings. The old-fashioned theologian may tell them, after the vixenish fashion of Miss Fanny Squeers, "I pity your ignorance and despise you." They smile inscrutably and quietly repeat their demand, "Where are your proofs?—we want facts, not assertions."

Where are the facts? They are being piled up, tested and recorded with more application and rigid scrutiny than has ever been applied to any other department of discovery in the whole history of science. No commodity intended for commercial uses ever passed through such rigorous analysis as the facts of psychical research have received, and are still receiving. In a world where, according to popular opinion, nothing that has not money in it is regarded as worthy of much study, this is a significant fact, fallacious as the popular opinion undoubtedly is.

It may be readily granted that human survival does not stand or fall by any judgment of physical science. But if it be true, as it is true, then it is a fact in Nature. Not all the deliverances of the mystical and intuitional school can away with that conclusion. And if it be a fact in Nature, then it is capable of being discovered and verified on purely natural lines of research. And it has been so discovered and verified. That Professor Ernst Haeckel is unaware of the fact does not matter in the slightest degree. He and his like stand as a background to throw the positive affirmation into a higher relief and to provide the necessary stimulus to research and discovery, for nothing is such a spur to the intelligent and aspiring mind as the assertion that such and such a thing cannot be admitted or cannot be done. On the whole we are rather glad of Haeckel. His portrait appears in an American magazine over the words "A Child of the Nineteenth Century." The children of the twentieth century will have another tale to tell.

CLAIRVOYANCE AND THE CAMERA.

Canon Fowler, of Winterton, Doncaster, having written to the Press saying that he has shown the Rev. C. L. Tweedale's photo to an expert, and that both he and the expert are "quite sure" that the image of the apparition is purely accidental and due to a defect in the emulsion of the plate, and that "if he and the expert are right the case for audible and visible apparitions stands where it was," Mr. Tweedale has replied to the effect that neither Canon Fowler nor his expert have seen the negative, and that only very foolish persons are "sure" about, or pass judgment upon, what they have not seen. Several photographers have (says Mr. Tweedale) examined the plate, which is perfectly free from any defect in the emulsion or from any mechanical defect which can account for the figure. The film is perfectly homogeneous from top to bottom. Even if there were a defect in the emulsion, Mr. Tweedale remarks that he fails to see how this could have anything to do with discrediting an apparition, as Canon Fowler says it would. What is apparent (in Mr. Tweedale's view) is that Canon Fowler is totally ignorant of the subject.

TO-DAY we are suffering from too much loose action, too little directive thought. There is no evidence of clear and reasoned vision.—ALFRED STEAD.

PERPLEXING PROBLEMS IN PSYCHIC PROGRESS.

By W. J. VANSTONE, Ph.D.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, April 13th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in opening the meeting, said it was a very great disappointment that they had not Count Miyatovich with them to deliver his promised lecture on "Spiritualism in the Balkans." When he last addressed them he related the story of how he came to take up the subject of Spiritualism, of the marvellous experiences he had met with in this country in his investigations into the phenomena, and of the effect produced on his fellow-countrymen when he returned home and narrated those experiences. Such was the esteem in which he was held that his statements were readily accepted, and as a consequence there were now a great many Spiritualists in Serbia. He had proposed on the present occasion to tell his audience how far that influence was permeating the Balkan country. That was an enormous territory, and one could not help thinking that the Count's idea was that if he could get some link—some common basis of union—which would, in spite of racial jealousies, bind all these peoples together, then harmony might be established and the Balkans would become a United States in which each country would possess an autonomy. In January the Count went to Canada with the idea of collecting subscriptions for the Serbian wounded or the Red Cross Society and he (the Chairman) believed that he had been very successful. A few weeks ago the Alliance were informed that Count Miyatovich must be home in a fortnight, as he had to pay a visit to his sovereign, King Peter. In the meantime they had approached Dr. Vanstone, who had at once very kindly consented, in the event of the Count's non-appearance, to fill the gap. Up to the present they had had no news of the Count's arrival, and Dr. Vanstone was now with them to fulfil his promise. The subject he had chosen was one of great interest, for there were many puzzles and complexities in connection with the investigation of Spiritualism and psychic phenomena, and in view of their existence one thing was of great importance in entering upon such an investigation—and that was, always to keep a level head.

DR. W. J. VANSTONE said: Whoever would travel the pathway of occult research must develop his own psychic faculties, if he would fully appreciate and grasp the meaning of the phenomena which he will encounter. That which is hidden is only secret because normal sense, fitted to correspond with a material environment, is not capable of perceiving the finer phases of matter, and the existence of forms and forces manifesting in a region of non-matter.

One of the earliest problems to confront the inquirer is the question: Why is all that pertains to soul and spirit so obscure if the Creator desires us to enjoy such knowledge and whatever privileges its attainment may bring? We are tempted to say that these things must surely be hidden for a good cause, and that, therefore, it becomes us not to peer beyond the veil.

The answer to that query is:—

First, it is admitted that there is a veil and that it hides something; to this fact we have the testimony of Christianity and all other religions, united with the witness of the greatest philosophies.

Second, that which is veiled is known with more or less clearness by some persons, and their experience, though varied, is, in some cases, associated with deep religious feeling, and is therefore not inconsistent with the highest good.

Third, the veil is not placed before our vision by Divine arrangement, but is either an outcome of a degenerate condition of human consciousness implying lost faculties or, on the other hand, is a consequence of an infantile immaturity of the race, calling for instruction, training, development as a necessary process of evolving the latent powers.

The aspirant who responds to this call of the best within him, and sets out to traverse the mystic path, will find—no matter how high his attainment or how rapid the rate of his progress—that problems still confront him at every stage of his journey. Should he be joined by a fellow-traveller who appears to have solved all problems and to have reached perfect understanding, he may conclude that such a man is really not making progress, but has drifted into some backwater which he mistakes for the longed-for goal, and from which delusion he must ultimately be brought forth.

The quest is long and perplexing, but every problem solved will mean another stage advanced, a further expansion of the soul's faculties, whereby its true Paradise is regained.

The cause of Spiritualism is not advanced by suppressing the apparently querulous questions of the beginners. Their very questionings indicate a latent interest, and if they appear to be antagonistic in their attitude they may be honest, and if so, open to be convinced, which they will be as soon as they have hatched out and are able to exchange the song of the fledged bird for the peckings at the shell.

Spiritualism stands for an eternal quest, an everlasting progression, an infinite unfoldment.

Its principles are only in a minor sense to demonstrate evidence of the soul's survival after death. It seeks to evolve on the earth plane that soul's great faculties, believing that by so doing not only will this life tend to betterment, but the next will be prepared and beautified.

It believes that the workers here can and should co-operate with those on the other side, and by doing so the trend is toward harmony with Divine will and law. The psychic, then, who sets out on such a trail needs training, instruction, and patient development. He must be prepared to clear from his vision the errors which false confidence and ignorance engender, and to face squarely the great problems of his search. He may not find a complete solution for all, if any, of them, but the attempt will deliver him from many delusions within and much ridicule without. He will at least convince the onlooker that he is honest and sane, which will go a great way towards commending the principles he holds so dear.

A problem which often asserts itself lies in the conflicting statements of spirit controls, who seem to contradict each other.

It may be answered that much depends upon the plane of consciousness on which the subject or the spirit friend stands.

One spirit whose transition stage is not much removed from the physical will answer questions concerning the planet Saturn from a purely material point of view, another would be almost unconscious of the material whilst he would be cognisant of an ethereal and spiritual manifestation.

One might, therefore, assert the existence of Saturn precisely as we know, the other would appear to deny that existence, and describe something quite different. Yet both would be right.

Exactly the same can be said of different clairvoyants, and their statements of the visions they have seen.

One clairvoyant can visualise only on the plane of matter, whilst another sees that of pure spirit in its manifold and various degrees. One may deny the material aspect because he does not sense it, the other may be quite ignorant of the dazzling glory which has eclipsed the former's vision. They appear to be in conflict, but in reality are complementary. All depends upon the plane of consciousness.

Many are perplexed, not knowing where to draw the line of distinction between subjective and objective visions. In other words, Are some apparent materialisations, after all, not objective but subjective? A lady sitting in a railway carriage makes a remark to her companion regarding a third person in the compartment. Her friend replies that there is no third person there. Number one is perfectly sure that she is not mistaken; number two is equally confident that there is no such person present. Problem: Is number one deluded, the victim of a diseased imagination? Not necessarily so, for it may happen—indeed sometimes does happen—that the visitor gives a strange message which proves to be sane, wise, and

of great value. In that case was the vision purely subjective and the idea of materialisation delusive?

I suggest that it may have been objective, the image being composed of an exceptionally fine form of matter which could not be sensed by the normal retina. Further, the materialisation may have been of such a subtle character that it would be semi-transparent, other objects being seen through it.

Perplexity is often experienced in endeavouring to explain some purely subjective visions. Are they to be attributed to the presence of spiritual beings, or are they the production of the subconscious mind?

I am prepared to admit that they may be either or neither. In the light of recent discoveries regarding the nature of radium emanations, it is possible that strong thought-emanations may be caught up by material objects which may in turn reflect them and in such a co-ordinated form that a clairvoyant may receive these emanations as a complete moving picture, and mistake the whole for a vision of an actual present incident. You may say, "In that case you eliminate spirit intervention?" No, not necessarily. It may be that the spirit interested was present and stimulated those emanations, thus causing the vision upon purely scientific lines. But while this may be the case in some instances, there are others in which the evidence goes to show that the vision was not in any way connected with the presence of a spirit, but was purely subconscious and due to magnetic emanations alone.

We sometimes find ourselves wonderingly inquiring at a séance the reason of some unexpected visit, to which the spirit visitor, apparently equally perplexed, is only able to reply, "I was drawn here by attraction." Now we can understand an angelic messenger being sent on an errand of mercy and consciously carrying out his mission, and we can equally understand a spirit friend coming in response to the cry, or being drawn by the yearning, of some loved one on earth, but the case we refer to is neither of these. The explanation of the problem is to be found in a simple aphorism which contains a serious lesson—"Like attracts like." We can only hope to correspond with those like-minded to ourselves. Whether we will it or not, we gather about us those for whom we have the most affinity. The intrusion of undesirable influences is dependent upon ourselves.

A healthy body can repel disease germs by the shocks of its own emanations, whilst a weakly one will be the happy hunting ground of antagonistic microbes dealing death on every hand. So is it with the psychic. He makes his own conditions, and determines his own friends.

(To be continued.)

A SUSPECTED NEW FORM OF FORCE.

An experienced consulting electrician, Mr. A. E. Baines, of West Norwood, claims to have discovered a new form of force, which though appearing at first sight to manifest like electricity, yet on closer observation seems more like a form of nerve force. The force is stored in compressed carbon rods about 4 in. long and 1/16 in. in diameter. When the handles of a delicate galvanometer are grasped by the two hands it is found with most people that the right hand is positive and the left negative. If one of these carbon rods be merely touched by the right hand, the hand that was positive is shown by the galvanometer to become negative. In this manner the force of these carbon rods was made manifest to myself on a recent occasion by Mr. Baines with a galvanometer of the D'Arsonval type. How this strange force is generated and stored in these carbon rods was, of course, not revealed. Mr. Baines has, he states, strong reasons for believing that his carbon rods have important therapeutic qualities. He is also of opinion, from preliminary tests, that they will solve one of the difficulties found at séances, namely, the securing of the most effective disposition of the sitters. He proposes that each sitter hold one of the rods in the right hand for a few minutes prior to the commencement of the séance, thereby avoiding conflicting psychic influences. Certainly the results of Mr. Baines' research into the association of electricity with botany encourages the belief that we may yet hear more of his electrical research in some direction or other.

W. E. B.

"THE BARTON MYSTERY."

MR. H. B. IRVING INTERVIEWED.

Mr. Raymond Blathwayt, whose name is so well known in connection with the art of "interviewing" (which he might almost claim to have invented), has been good enough to send us an account of an interview with Mr. H. B. Irving concerning the famous "psychic" drama now being played at the Savoy Theatre. We are not able to use the whole of the article, as much of it goes over ground familiar to our readers, although perhaps new to the general public. Moreover, we cannot subscribe to Mr. Blathwayt's opening statement that "the creed of Spiritualism" is in this play "vividly put before those who up to now have never considered the subject at all." The play does not present the "creed of Spiritualism," although it brings home to the playgoer some side-issues of the subject—viz., the reality of psychic powers, even when exhibited by a dubious character like Beverley, who mingles humbug with genuine powers of trance, psychometry, and clairvoyance. We quite agree, however, that it is a play "which all those interested in the occult ought to see," but it is none the less to be hoped that the un instructed members of the audience will not base their ideas of Spiritualism and Psychical Research upon it.

In the fifteenth and sixteenth centuries there existed a kind of vagrant friar who was known as a "hedge-priest," and whose abuse of his sacred office was notorious. Beverley is a kind of "hedge-priest" of Spiritualism. Like the hedge-priest, he is "in orders," having the vocation, but his exercise of them leaves much to be desired.

Dealing with Mr. Irving's remarks, Mr. Blathwayt writes:—

"So far from scoffing at Spiritualism or the like," said Mr. Irving, "I would like to see it take its place as an established science, if that were ever possible."

"To me there is as much evidence in favour of an unseen world as there is against it. I only regret that personally I have not come into vivid and actual contact with that evidence. I am satisfied, however, with the repeated testimony of hundreds of absolutely reliable people, such as Sir Oliver Lodge and Sir William Crookes, two of our greatest scientists, that such evidence is forthcoming. Before putting on this play of Mr. Hackett's, I carefully read up several books dealing with the mystic and the occult; and I was greatly impressed by Holt's "Cosmic Relations," a really carefully thought out work, closely reasoned, sober-minded and deeply interesting. Indeed, it was from that work I obtained the interesting story of the murder of Robert Browning's uncle to which such vivid allusion is made in the play. Well, now, that was evidence regarding an occult happening which no one can ever explain away. Then, again, take the evidence of Swedenborg's vision of a fire in Stockholm mentioned by Kant in one of his best known works. That evidence is as reliable as any evidence we possess of the Battle of Hastings, or of any great historical happening. Indeed, I go further and say that many historical facts are accepted on less reliable evidence. I think it is grossly unfair, and indeed unscientific, on the part of the ordinary man of the world who scoffs at and declines to believe in the mystic or the occult simply because he has never happened to experience any of these curious and inexplicable phenomena himself."

"Of course, what is to be regretted, and I do not think the honest-minded Spiritualist or Occultist will be offended at my saying so, is the fact that undoubtedly some of the exponents of spiritual phenomena are, like my character in the play, unmoral and untrustworthy."

We omit some remarks by Mr. Irving regarding the tendency of psychic forces to take up their abode in weak minds and his observation "that it is said by some that in a brain of great power there is no room for the intrusion of psychic powers." On that point we could a tale unfold regarding several persons of outstanding powers of mind, whose abilities have brought them to the front and made their names known and respected, who owe much to these psychic gifts and their knowledge of the way in which to direct them to the highest ends.

We once heard a country tradesman express the opinion that literary people, as a class, were drunken and imprudent. He had met two or three and could speak from experience!

It is not necessary to labour the point. Mr. Irving proceeded:—

It is in my opinion, and in that of many who are possessed of psychic power, a very dangerous proceeding to toy with those mysteries of the unseen.

We thoroughly agree. It is very dangerous to "toy" with any high gift, and it is especially perilous to trifle with or abuse those powers which belong so intimately to the soul. It is more than merely perilous. It is deadly. A minister of the Church who degrades his sacred calling is in a more perilous case than, let us say, a dishonest lawyer or politician.

Mr. Irving further expressed the view that "there is an enormous field and endless opportunity for scientific exploration and research in all psychic matters, but such research ought to be carried on only by scientific methods."

The reply is that it is only of late years that the scientific world has begun to pay any particular attention to the subject, and that only as the result of lay research and experiment. Moreover, the subject has a religious and social as well as a scientific aspect, and scientists are not, as a rule, well equipped in departments outside their own province.

We are willing that Mr. Irving should speak as emphatically as he likes against the "foolish, futile, and vulgar" exhibitions given "under the banner of the psychic." We have at least as much reason to deplore these things as he himself has. Meeting him recently, we went into the question, and found him hospitably receptive to a statement of the case based on a rather longer experience than (naturally) has fallen to his share.

"I would like people to realise," said Mr. Irving, "that in Beverley I only profess to portray a particular type, and that not a high one—the man with supernormal powers who has in a measure to live by his wits. Remember that we cannot present a play entirely as a moral lesson. We have first of all to entertain and amuse—more than ever to-day the stage has to provide recreation, something to relax the strain of life in these trying times—and only by doing that can we hope to convey instruction. I think you will agree that in "The Barton Mystery" we have done something in our own way to enlighten the public on a subject regarding which there is a good deal of ignorance. We have shown that these supernormal powers may be real, even in the case of a 'shady' character like Beverley, and I know from experience that they are exercised by many people of high character and intelligence. Perhaps in some future play that side of the question may be presented. On that subject you might like to have a talk with Mr. Hackett, the author of 'The Barton Mystery,' who, as you know, has drawn the idea of his play from real life. For the present I am contented as a beginning to have given from the stage a hint at the mysteries that underlie the human consciousness. We have lifted the curtain a little and have made people think. I am glad to have had this talk with you, and I quite agree that the subject is one of vast importance, both in its possibilities of adding to human welfare and its dangers when perverted to purely selfish ends."

We may have something to say later regarding Mr. Hackett's views.

SELF-ABASEMENT.—A false humility is that of personal abasement to an individual or to established authority. This is humility materialised or subverted. It is the worship of Dagon, the bowing of the knee to Baal, the slavish adoration of the Golden Calf. No man can persist in it without undermining his character and ultimately dissipating his spiritual and mental energies. Humility to man or to any temporal authority is degrading and slavish.—JAMES ALLEN.

ROSIERUCIANISM.—The character of a pamphlet published by John M. Watkins is sufficiently indicated by the title, "Data of the History of the Rosierucians." The author is Dr. William Wynn Westcott, Supreme Magus of the English branch since 1892, and well known in mystical circles. We note that Bacon was an Adept and "no doubt was the means of introducing many mystic notions into the plays of Shakespeare." The brotherhood teaches the doctrine of Reincarnation and planetary influence and concerns itself with much the same subjects as ourselves. To these it adds the study and administration of medicines and their manufacture on old lines. Christian Rosenkreutz, the founder, was born in 1378, so that the society has had a life of about 500 years.

THE MEDIUMSHIP OF MRS. W. F. SMITH.

For some seventeen years Mrs. W. F. Smith has been a quiet and unostentatious worker. She has had the enthusiastic co-operation of her husband, who frequently appears with her on the platform as a lecturer. Much of their work has been carried on in the East-end of London. Mrs. Smith was clairvoyant from childhood, her first experience taking place at the age of ten, when the form of her mother, who had then passed on, appeared before her. From that time onwards she frequently saw figures and faces, but formed the habit of instantly concentrating her attention on some other object, to distract her mind from what she then regarded as idle fancies, the product of imagination. About seventeen years ago, however, she began to understand her gift and realised that she was a medium. This knowledge was at first a source of some disquiet, for her Irish up-bringing had given Mrs. Smith some very strict orthodox views on the subject of religion. She was inclined to believe that her gift of clairvoyance came from the dark powers. This idea, however, was soon dissipated in a remarkable manner. The figure of a venerable man, whose garments diffused a radiant light, and who had the air of a patriarch, appeared to her. "My child," he said, "who made you?" "I was not in the least frightened," said Mrs. Smith, "although I had never seen any spirit so impressive, so awe-inspiring. I felt that this was a being in a very advanced state of evolution. I answered: 'I suppose God made me.' 'Then,' he said, with a kindly smile, 'you don't think it was the devil?' I answered 'No,' and he continued: 'If God made you, who gave you your gift of clairvoyance?' I had to admit that God must have created that too."

Mrs. Smith recounted to me during my interview with her one of her experiences, not without a certain trace of humour. A gentleman brought to her a piece of gold quartz taken from a mine in Australia which he was proposing to work. The medium told him the property was of little value as there was water in the mine. "Oh, that's all right," said the speculator, "we must have water in connection with the machinery." He was told, however, that the water was in such quantities as would render the undertaking useless. It afterwards transpired that this statement was correct, the speculator being unable to secure any of the precious metal owing to the flooding of his mine; but—a Gilbertian touch—he had, to some slight extent, been able to recoup his losses by selling the water to proprietors of adjacent mines in connection with ore-crushing operations, water being very scarce in that locality!

D. N. G.

SIDELIGHTS.

"Songs of the Grey Country," by Joan Rundall (The Year Book Press, 2s. net), is a volume of charming lyrics, full of delicate harmonies and skilful literary craftsmanship. The poems have the true lyric quality, and the feeling for Nature, especially in her wistful aspects, is strongly marked. The poet sings of the "dim grey land of faery hour," the "land where dreams come home to rest," and all her songs have a distinctive note. There are many passages that linger in the memory with a fine fragrance, and if this were a literary instead of a psychical journal we could not forbear quoting some of them. The Celtic sense of mystery and vision is everywhere apparent.

"Out of the Mouths of Babes," by James Leith MacBeth Bain (Theosophical Publishing Society), is the latest book by one who is widely known as a mystic and humanist. Mr. Bain was once described as a quintessential Celt, and here, indeed, we have the *perferendum ingenium Scotorum*, for the book throughout is full of rhapsody with many tender and homely touches. The self-consciousness which goes with the highly emotional temperament is evident throughout. It will not appeal to the critical and detached types of mind, but it will have a message for many to whom the cry of the affections is more precious than cold reasonings and scientific judgments. There are many pleasant sketches in the book, which throughout is marked by the personality of the author.

In an interview (reported in the "Daily News") with Mrs. Clara Butt, who proposes to give a week's performances, from May 8th, of the "Dream of Gerontius" in the Queen's Hall in aid of the Red Cross Society, Mr. Harold Begbie inquired her reason for selecting that particular work. Mrs. Butt replied by asking Mr. Begbie in turn whether he did not think it was time that art in England should try to express the new attitude of the English mind towards death and the life after death. She expressed her belief in the existence of this changed attitude, that people who had no faith before the war were now hungering for the assurance that beyond the grave there is life. We were a nation in mourning. Life as it existed two years ago had ceased. She therefore wanted, with the help of that wonderful poem and Elgar's music, to help people to realise some spiritual truths and to give them a week of beautiful thoughts.

The argument employed, and very skilfully employed, by Annie Rix Millis, in her handbook on "Prosperity" (Fowler & Co., 1s. 6d. net), is briefly "that health of circumstances is as legitimate and true a sign of the understanding of spiritual law as the healing of the body" (that the latter is the result of such understanding she, of course, regards as fully established). Prosperity is defined as "that expression of comfort, power, beauty and freedom that is always associated with the kingdom of heaven." World-wealth the author declares to be but a reflection of the real riches, which must be sought first, last and always, but "having found the richness of heaven you cannot escape the richness of earth unless you purposely repudiate it." In support of this teaching, she quotes the words of Jesus—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." But in the sense of great outward possessions, Jesus himself could hardly be said to have enjoyed prosperity. Perhaps he is to be regarded as an instance of purposeful repudiation.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

"The Larger View."

SIR,—I read Mr. "McArthur's" kindly reference to the Christian priesthood and "Cordelia's" letter in your current issue with a thrill of pleasure. Spiritualism throws new light upon the Church's greatest mystery, and the "Real Presence" at a thousand altars simultaneously is only conceivable in view of that teaching: attention, sympathy, love, succour, counsel—all the essentials of a beneficent Presence—radiating from a personality in some senses immeasurably distant. It is the bounden duty of teachers of religion (and especially those in high places of responsibility) to investigate Spiritualism, ignorance in them on such a subject is quite inexcusable. Meanwhile let us take note of the friendship and goodwill which seem to exist in such a remarkable degree among Spiritualists, and remember that *His* true disciples are those who love one another.—Yours, &c.,

Regent's Park, N.W.,
April 17th, 1916.

F. FIELDING-OULD.

SIR,—I should like to add my thanks to those of "Cordelia" for your article on the "Larger View." I agree with "A. B. W." also that to vilify that from which we differ does very great harm. I am sure that Spiritualists have more foes within their own household than they have outside. Some of them, and those the most spiritually minded, recognise this, and are anxious to sweep away the "fortune-telling" and sensational element. And surely, the intelligent Spiritualist does not believe, as one sees it stated sometimes, that modern Christians think their departed are in the grave or sleeping until the Resurrection. Can we not find some ground for mutual agreement?—Yours, &c.,

E. M. B.

Spiritual Philosophy and the War.

SIR,—It was a rare treat to read Mr. E. Wake Cook's stirring letter in *LIGHT* of April 8th. It has often occurred to me that the original meaning of the term "spirit," together with its correlatives, is in serious danger of being entirely lost in the modern world. With most people "spirituality" means nothing more nor less than "sentimentality," and that, too, of

a very mawkish kind. It is a survival of the ridiculous and stupid idea that whom God loveth He chasteneth with pain, sorrow and disease. It is really time to banish from the world these nightmares of undeveloped thinking and treat them with the contempt they deserve. Unless they are crushed out of existence they will linger on for a very long time scattering their deadly seeds, which will in due season bear fruit on the physical plane.

"Ignorance is the root of all evil." That saying is in the long run absolutely comprehensive. Why does the individual suffer so terribly from pain and ill-health? Simply because he does not know the action of cause and effect. The very same Power that confers health and vigour inflicts disease and weakness. That is the unerring eternal law which man must first perceive and then obey, otherwise he will never obtain the organic peace which passeth understanding.

The same principle applies to nations and Governments. The very same Power that showers upon the nations the blessings of peace ushers in the horrors of war. It is entirely a question of ignorance, resulting in fallacious ideas and errors of judgment. Even a very moderate development of intuition could have unerringly predicted the breaking out of the European war. A still higher development could have predicted the barbarities of the Germans in Belgium, France, Poland and Serbia, for these barbarities are the welling forth of the inner causes, the character of the German people as a whole.

The first law of animated existence of any and every kind is self-preservation. An evil idea or being clings to existence tenaciously because impelled by instinct. What is there to decide between good and evil? That is the great enigma. Only when a high altitude of development has been attained is it easy to decide between justice and injustice, right and wrong. Until that stage has been reached, war, as Mr. Wake Cook says, is "Nature's harsh evolutionary means of teaching us her lessons."

True spiritual philosophy, then, consists not in shutting one's eyes to the great facts of Nature but in manfully sharing the burden and taking part in racial evolution by thinking clearly and willing firmly what is good and what is true, and by destroying what is evil and what is false. The great war started from German thought and German will, as demonstrated in the works of German writers, like Treitschke, Bernharti and others. If the German will was right, the Allies are wrong to resist; if the German will was evil, the Allies must utterly destroy that will, or the evil will grow again. Spirit knows no alternative. What about the loss of life? He that loseth his life for spirit shall gain it, while he who is lukewarm shall lose it.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.
April 11th, 1916.

THE REINCARNATE RACE.

"Theosophy and Modern Thought," by C. Jinarajadasa, M.A. (Theosophical Publishing House, Adyar, Madras, price 2s. net), is a collection of four lectures delivered in Adyar in 1914. The lectures deal with the problem of Heredity, the lessons of History, expression in Art, and the search for Reality. The facts that science has so laboriously accumulated concerning Evolution are admirably presented and their significance admitted, but we are invited to consider them in connection with an occult rather than a materialistic or mechanistic conception of the origin of species. History is regarded as indicating that nations, like individuals, are reincarnated to appear again on earth. Thus the Phoenicians are supposed to be reincarnated in the Germans, the Greeks in the French and the Romans in the English of to-day. The length of a nation's life is determined by the work it has to do, and its destiny is guided by superhuman agencies. Art in all its forms is considered to be the intuitive recognition of a something infinitely greater than itself. It expresses, not so much the present, as a far-ordained future towards which the Ego and the event are tending. Man, we are reminded, in his search for reality has followed many paths, but whatever the direction taken progress has only been possible through renunciation. It is necessary, above all things, to realise that the goal is not somewhere far away, but here and now.

The lectures are noticeable for their clearness of thought and comprehensive view of Evolution and its problems. They offer, from the standpoint of Theosophy, a striking and fascinating solution of the riddle of man's destiny.

A. B.